



Devoted to the Spiritual Elevation of Humanity.

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THE OLD COUPLE.

It stands in a sunny meadow,
The house so mossy and brown,
With its cumbrous old stone chimney,
And the gray roof sloping down.

The children have gone and left them;
They sit in the sun alone;
And the old wife's ears are failing,
As she harks to the well-known tone

That won her heart in girlhood,
That has soothed her in many a care,
And praises her now for the brightness
Her old face used to wear.

She thinks again of her bridal—
How, dressed in her robe of white,
She stood by her gay young lover
In the morning's rosy light.

Oh! the morning is rosy as ever,
But the rose from the cheek has fled;
And the sunshine still is golden,
But it falls on a silvered head.

Though dimmed her eyes bright azure,
And dimmed her hair's young gold,
The love in her girlhood plighted
Has never grown dim or old.

They sat in their place in the sunshine,
Till the day was almost done;
And then at its close an angel
Stole over the threshold stone.

He folded their hands together—
He touched their eyelids with balm;
And their last words floated upward,
Like the close of a solemn psalm.

Like a bridal pair they traversed
The unseen mystic road
That leads to that beautiful city,
"Whose builder and maker is God."—*Selected.*

PEN SKETCHES.

DEAR OLIVE BRANCH:—Since writing you last I have made a decided change in my location, from the semi-tropical clime of Santa Barbara to the new thriving city of Seattle, Washington Territory, situated on the Puget Sound, and one of the most beautiful bays in the world.

Leaving my many warm-hearted friends at Santa Barbara, with many desires for my safe return again, I took the stage for the coast-town of San Buenaventura, some thirty miles distant, where I had arranged to lecture the following Sunday, and where I met a large and appreciative audience. While there I was the guest of Brother Shaw and his good wife whose kind hospitality made my brief stay in

that garden-land of flowers a pleasant experience.

Leaving there the following Monday by steamer for San Francisco, I reached that city after a two-days pleasant trip, and found the genial home of Brother Elliott a most welcome change and resting place. The Sunday following I had the opportunity to hear the far-famed trance speaker, Mrs. Cora Richmond, and I most gladly improved the opportunity. Mrs. Richmond's lectures are purely spiritual and highly instructive. Emerson said of himself that he was "gently mad," and those who are not spiritually minded will fail to follow the deep and subtle mysteries of her discourses, and lose the divine harmonies that fall like summer showers from her mystic brain. Her discourses will be read with greater interest a hundred years from now, and be more fully understood. She is doing a much needed work in that city of Gotham. I left San Francisco the following Wednesday morning for Seattle, on the steamer Mexico, a distance of seven hundred miles. It was a lovely morning as I sailed out of the city through the Golden Gate. The northwest breeze had lifted from the metropolis the dense sheet of fog that hung dripping over its temples and palaces during the previous night, and instead the God of day had hung a sheen of gold upon the throbbing city. The voyage was delightful and protracted until the following Sunday morning. Sunday evening I spoke before the Liberal and Spiritual Society, and to an audience of some four hundred persons, the hall being well filled. The hearty reception and frequent applause testified to the broad liberal spirit that prevails in this cosmopolitan city.

Seattle numbers some ten thousand inhabitants, with a large floating population and a rapid increase. As one nears Seattle by steamer, the beautiful vision that greets the eye cannot be expressed in language. The shore line of twelve miles in extent lies outstretched before you, throned on many hills rising terrace above terrace, the fine young city of Seattle, which challenges your admiration and surprise. The white-walled town of San Buenaventura, of Southern California, presents much such a beautiful appearance as you near it on a coast steamer some pleasant summer day. It seems to be a companion picture for Seattle.

Ascending one of the many hills that environ the town, a panorama of rare and ever varying beauty unfolds itself at every turn.

Away off to the southeast Rainier raises its lofty pinnacles of ice and summits of eternal snow. Lesser peaks drop downward to the foothills, all robed in green, and these in turn slope downward to verdant meadows which mark the entrance of the Duwamish river, swollen with the smaller streams, tributaries to Elliott Bay. In the distance the eye catches a glimpse of Port Blakely with its mammoth mill cutting over 200,000 feet of lumber a day, and its great sea-ships waiting impatiently for their cargoes for foreign lands. Still further away the Olympic range of mountains lift their snow-crowned columns, piercing the blue sky and veiled in the fleecy cloud-lands of crimson and gold. The sound, whether sleeping tranquilly or tossed into white-caps by a freshening breeze, affords a shelter to a fleet of vessels and steamers which, in truth, have proved argosies to Seattle.

This, the reader will understand, is a summer scene, a transcript all imperfect of my impressions during the pleasant days of August. There are many days in winter, as I am informed, when the clouds are heavy with rain instead of ice and snow, and these continue from day to day continuously, making the sky seem densely clouded in gloom and despair. Steamers and vessels from all parts of the world are daily arrivals engaged in the transportation of her mails, her imports and exports.

Her inexhaustible timber-lands and coal and iron mines that surround Seattle, in fact the whole territory, gives the place the promise of surpassing developments and a metropolis in embryo. My engagement here has awakened a new interest among the spiritualists, and an effort is now on foot to erect a church on a lot the spiritual society own, and engage me to speak for them this coming winter. The president of the Liberal Society is a firm spiritualist, and since I have been serving that society there has been a more harmonious feeling aroused among the spiritualists, which may result in an organization of spiritualists, and the establishment of a church.

Fondly shall I cherish the memory of these new-found friends and their kindness to me, temporally and socially, and pray the good spirits may aid them in their future efforts for the cause of spiritual culture in their progressive city—Seattle. From here I go to Lacoma, on the Sound, and thence to Victoria, B. C.

BISHOP A. BEALS.

ALÆON.

"Without father, without mother, without descent, having neither beginning of days, nor end of life."

I am, so far as I know, the first of human beings. Other men and women have been brought into existence, and these have left descendants, through whom their existence has been—in a sense—prolonged. I alone ate of the fruit of the tree of life, but not of the tree of knowledge of evil. I know nothing as evil of all that is; all seems to me as it should be. As I had no human father or mother, nor descendants, I conserve within myself the life which others transmit through succeeding generations of their descendants.

On the bank of the sacred river, known now as the Irrawaddy, suspended in a natural hammock, woven of the living branches of a banyan tree, I experienced my first consciousness of existence. The breezes that swept through the living arches of verdure that spread widely around the huge trunk of this great tree, swayed my couch and fanned my cheeks with the fresh airs from the pinnacles of the eastern Himalayan mountains, laden with perfume caught up from the numberless flowers that bloomed in that fair climate of perpetual verdure.

I had no human mother, but was tenderly nursed by one of the numerous beings that shared the spacious arcades of my birth-place, and who with many of the characteristics of the Simian races, joined some now recognized as peculiar to the human family. The one whom I always recognized as my mother, while manifesting toward me the tenderest affection and intensest solicitude, at the same time always regarded me with an appearance of awe, as if she thought she had given birth to a God; and I perceived that all others of her race looked upon me as a superior being, and in their rude way paid me appropriate honors as such. I have often since thought of the bashful timidity with which my young mother bestowed upon me the endearing caresses to which maternal love irresistibly prompted her; and when I stretched out my infant hands toward her, with what extatic joy she received this sign of permission for her embraces. I cannot say that she had beauty of form or feature, except that her eyes made up for all other deficiencies in their ineffable expression of tenderness and love, simplicity and dignity. I think it no disgrace to own to such a parentage. I thank God who gave me birth and being, for the mother through whom they were given.

I am, of all human kind, the one typical man, believed by the ancient Brahmans to be the *Avatar*—the incarnation of Vishnu—a belief based originally on the idea that so great a differentiation as I presented from my earthly parentage, could not possibly take place otherwise than by a special divine effusion; and as Vishnu was supposed to be both male and female, in perfection, I was understood to be in one sense the offspring of that divine personage, although as to my merely animal nature born in the ordinary manner. (I am also the individual alluded to in the Hebrew literature, under the name of Melchizedek, as an immortal human being.) Partial revelations of the facts of my existence and of its

special purpose have been made to men from time to time, during the long succession of ages, through which my life has been prolonged upon the earth; but these facts have been so overlaid by fanciful fiction and perversion that I have thought best to avoid making myself better known, until mankind should have so far advanced in civilization and scientific knowledge that they could appreciate and profit by the information I desired to communicate to them, derived from my personal experience and observation.

It would serve no good purpose for me to write much of myself, much less to give an extended narration of my personal experiences. I am, in the main, like other men, and a connected narration of my adventures would obviously be too voluminous for perusal. I shall therefore divide much of what I have to communicate into subjects, in doing which I shall often depart from, though I shall never falsify, the chronological order of events.

Of one peculiarity in my communication I will advise the reader beforehand; which is, that as I have no appreciation of what other men call evils, and am incapable of regarding all things and events as being otherwise than good, they will not find in the ensuing pages the language of censure or denunciation; but I shall set forth facts and principles in the simplest form possible, alluding to ends and designs as simply scientific and philosophical truths.

The duration of my existence extends over a period of thousands of centuries, of whose numbers I had no means of computation, nor would it have been practicable for me during so many ages to have preserved a chronological record, had I possessed the requisite knowledge of numbers or the skill to make enduring records of the passing years and centuries, or of the stupendous events that have transpired since I first saw the light. From the tablets of my memory all events of minor importance have lapsed into vast expanses of comparative sameness, much like that which the ocean in a calm or a treeless desert presents to the eye. Long tracts of history I recall as single facts, whose general peculiarities alone are vividly present to my mind, save where an event which determined or strongly influenced human destinies stands out in relief, like an island in the vast ocean, or a group of palm trees in a desert. I can remember when a vast continual mass lay to the eastward of southern Asia, and that this continent sank out of view, excepting some of its highest part, and Australia rose from the waters. I traversed Africa when the desert of Sahara was a sea, and when the Mediterranean sea was a succession of inland lakes connected with the Saharah sea and with each other by narrow straits, and when a large portion of lower Egypt was covered with water. At that time the Azores and Canary islands were parts of a continental mass extending nearly to the mountains of the Spanish main in South America, and the ocean rolled over the vast country embraced in the valleys of the Orinoco and the Amazon. Long afterward the continent of Europe was only known as a cold and sparsely peopled region, seldom visited; its western shore as yet unwarmed by the genial

temperature of the Gulf Stream, which now diffuses over it an atmosphere normal to lower latitudes.

During my first youth, which yet embraced hundreds of years, my native place, being elevated above the river valley, the huge reptiles which swarmed in the low and marshy regions bordering on the sea of Bengal—then stretching far inland from its present limits—could not come nigh enough to molest us. Yet there were winged monsters and beasts of prey which gave us much trouble. The anthropomorphic simians on the approach of these foes fled, chattering with fear, to the friendly shelter of the banyan trees, among whose intricate branches they were comparatively safe from all pursuit. The true humans who were becoming numerous, early began to exercise ingenuity and skill in devising means for securing themselves more permanently against the attacks of their predacious neighbors. By interweaving the branches of trees, they formed dormitories for themselves, which beasts could not enter, and to these tree-houses they retreated from their intrusive foes. Afterward they selected caves, the narrow entrances to which they secured against intrusion by weaving wattles torn from thorny shrubs and trees, and bound together still more firmly by the shreds of fibrous plants and grasses. In time they further secured the entrances to their cave dwellings by barricading them with movable blocks of stone, of such size and weight that the beasts were unable to displace them. Within these secure stone fortresses they stored up provisions for future use, and such other properties as necessity and inventive skill prompted them to provide for their use and comfort.

The chief concern of mankind in the earlier ages, was for the sustenance and comfort of their bodies and their protection from the attacks of beasts and reptiles. They appeased their hunger by feeding on fruits, nuts and the roots and other esculent parts of vegetable growths. From the birds they learned to use the edible seeds of grasses. These grasses first grew in great luxuriance on the low marshy plains which formed the deltas and bottom-lands of rivers. Their seeds, carried in the crops of birds, were transplanted to the uplands, where they produced a stunted growth of stems and leaves, and a larger and richer development of seed, which constituted what are now denominated the cereal grains, such as rice, wheat, barley and millet, which in after times and among agricultural people constituted the principal articles of food in many countries.

Mankind early learned to make use of the tough fibres of hemp, flax, ramie and other grasses, weaving them by hand into coarse mats and nets and snares for catching fishes, birds and small animals, which they consumed as food; and they also twisted the fibres into cords and ropes, which they used for catching and retaining the gentler sort of animals, which they in time domesticated and made their companions and servants. As yet the element of courage was but little manifested by men; they fled at the approach of reptiles and beasts of prey, and their only expedients for safety were evasive or defensive. Emboldened by

their successes in capturing and controlling the gentler animals, they at length essayed to withstand and capture predacious beasts and finally to make war upon them. Having learned by experience that deadly wounds were inflicted by the horns of several species of animals, they converted them into defensive and offensive weapons, by lashing them fast to stems of canes and reeds, which they either wielded with their hands as spears or projected as arrows, against their rapacious foes. All this was long anterior to the earliest stone age, yet men were by no means destitute of cutting and scraping implements. They frequently visited the adjacent sea-coasts in search of shell-fish, which furnished a considerable portion of their food, and they there found shells with hard serrated edge, which they soon learned to use as saws. The primitive man made great use of his own incisor teeth, as well as the teeth and bones of other animals, for many purposes for which stone and metals were afterwards substituted. Surfaces of sandstone rocks were used for shaping and sharpening their tools and weapons, by men of the ante-stone ages. Men at length succeeded in the capture and destruction of even the most formidable beasts of prey, against which their rude weapons were ineffectual. The pit-fall was one of their favorite devices for this purpose. They would prepare a deep pit, along some mountain path, over which they laid slender poles and over these scattered twigs and leaves, so as to give the place the ordinary appearance of the earthly surface. The devices by which the most formidable beasts were lured into these pits and into fatal quagmires or dead-falls, where they were easily despatched with stones or left to perish, well illustrate the agency of emergencies in stimulating inventive genius and intellectual activity.

The discovery of the uses of fire, due in the first instance to the ignition of forest trees by lightning, was a most important aid to mankind. The easy severance of tree branches and saplings by fire and the agency of fire in sharpening and hardening the ends of poles and sticks, led to the use of these rude implements as lances, spears, darts and arrows, as the observed effects of heat in melting and rendering malleable the metallic ores led afterwards to the formation of metal weapons and implements.

By such means it came to pass that man's confidence in his skill and ability to cope with and overcome his most formidable enemies, and surmount the most appalling dangers and difficulties inspired him with courage, which thenceforth became one of the prominent traits in the character of the superior human races, and a war of extermination began against such beasts as are by nature irrepressibly disposed to destroy human life or to prey upon men's means of subsistence, and which if unchecked would render large portions of the earth's surface uninhabitable by man.

Men are not all of one race, or parentage. The development and differentiation of the human type from an antecedent type followed a law just as effectual in one country as in another, under similar favorable conditions. One law ruled in all such changes, the difference in races being due to different ante-natal facts and different climatic and chemical conditions. The first Malayan, Papuan, Mongol, Turanian, Aryan, African or Aztec I ever saw was the same as the last pure specimen of the same race, that I have seen. As the great white-faced monkey of India differed from the Afri-

can Chimpanzee, and he from his South African congener, so do the flora and fauna of every different country—including in the latter the human—differ from each other, though brought into existence under the operation of one single, yet universal law of evolution and differentiation. The integration is distinctively perfect from the very beginning. Mixed races have existed from a very early period in the history of the human races; but these admixtures, except among races that were the equals of each other and between which there was a strong resemblance, have been the occasion for deterioration of the superior race, the inferior race from its greater animality often breeding out the superior; and it was found that the mixed race was inferior in longevity to either of its constituent races and often became extinct after two or three generations. A knowledge of these facts at an early period, in India and the far orient, led to the adoption of laws forbidding not only all marriages between the superior and the inferior races, but all intercourse and associations between them—even to the extreme of personal contact—that could give opportunity for sexual commerce with those of a different race or caste—the word caste merely signifying color, the outward and visible sign of race. Among equal races greatly resembling each other in physical and mental qualities, admixtures of blood have not only been harmless but often—and especially under changed conditions of climate and modes of living—have produced a healthier, more vigorous and a nobler race, which has shown itself permanently persistent and susceptible of a higher civilization than either of its parent races.

Architecture had its origin not only in the ideas of personal comfort and security, but also in that of property. The idea of property exists among some of the lower orders of animated beings as well as in man, but the sense of respect for the proprietary rights of others is peculiar to the higher human races. The ant and the squirrel are examples of hoarding stores of provisions for future use, and of disregard for the exclusive rights of others to what they had stored up. The lower human races were ever distinguished for the want of providence and for their propensity to depredations upon the provisions of others. To guard against such depredations as well as those of wild beasts, men exercised skill in constructing their habitations, which were also their storehouses, so as to make them secure against all attacks of men and beasts. This was especially the fact among agricultural peoples. Where caves were not found, trees which grew on the brinks of precipices, or just below them, were uprooted and made to fall in a slanting direction from the rocks to the ground below, in the direction of a modern roof, the space between the perpendicular or overhanging cliffs and the tree trunks forming the interior of the dwellings, the space between the tree-trunks being filled in with saplings and interwoven branches. Where loose blocks of stone were plenty, rude low walls were built of these, forming three sides of a dwelling, the fourth and higher side being the living rock, from which to the top of the artificial walls the slanting roof was constructed of poles and interwoven twigs and vines. Thus the slanting half-roof goes back to very remote antiquity, far ante-dating the stone ages. Buildings of four stone walls built of dressed stones were common in Asia and America during the ages of stone and metals and even the early portions of the historic era; but Greece was the first country where they were surmounted with double slanting roofs. In Asia, and especially in India, stone dykes or dams were constructed at an early period, for confining the waters in huge reservoirs until the dry season, when these waters should be wanted for the purpose of irrigation; and to render these huge dykes impervious to

water their interstices were filled with cement, and hence the use of mortar was practiced in Asia at a very early age, and this usage was continued when burned bricks came to be used as building material. In South America stone, was abundant, the art of hardening metals was an early discovery, and immense walls were built of great blocks of stone so nicely fitted and joined together that cement or mortar of any kind would have been a perfect superfluity.

The oriental arch, by far the most ancient of the perfected forms, is copied from the superior segment of an egg, the symbol of Brahma. The inferior or narrower segment of the bisected egg anciently signified the earth, while the broader portion signified the celestial world, the abode of the gods. The initial of the secular arch consisted of two flat stones with their lower edges resting on walls and their upper edges brought together in the form of an ordinary house roof. This form was afterward hewed from a single stone and from it grew the two forms of the pointed and the Romanesque arches. The ancient Egyptians used no arches and did not need them, for as they used very large stones they secured the effects of arched work by a succession of overreaching stones.

Language consisted at first of those natural signs common to men and the lower orders of animated beings; first of sounds, varied according to the differences in structure of their vocal and other sound producing organs, expressive of love, affection, fear, alarm, terror, rage, hunger, despair and other sensations and emotions. Next came descriptive human sounds, consisting of imitations of the peculiar sounds emitted by different species of animals; such as the sound produced by the swine in feeding, the barking sounds emitted by the dog, the fox, the wolf, and the jackal; the mewling of cats, lowing of kine, bleating of sheep and lambs, hooting of owls and notes of other birds and of insects and reptiles; the vowels representing these sounds being afterward incorporated into written language, formed the distinguishing names of the various species.

[To be continued.]

I WILL BE WORTHY OF IT.

I may not reach the heights I seek;
My untried strength may fail me;
Or, half-way up the mountain peak,
Fierce tempests may assail me;
But though that place I never gain,
Herein lies comfort for my pain:
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But, though my goal I never see,
This thought shall always dwell with me:
I will be worthy of it.

The golden glory of Love's light
May never fall on my way;
My path may always lead through night,
Like some deserted by-way.
But, though life's dearest joy I miss,
There lies a nameless strength in this:
I will be worthy of it.

ELLA WHEELER.

—Hurt no man's feelings unnecessarily. There are thorns in abundance in the path of human life.

—Trust him little who praises all, him less who censures all, and him least who is indifferent about all.

—Blessed is he who has found his work. Let him ask no other blessedness; he has a life purpose. Labor is life.

INDIVIDUAL RESPONSIBILITY.

Our subject is one of more than common interest to humanity, and of vital interest to the individual. To know what we are, and our limitations and boundary lines in the realm of spirit and matter, to know the boundary lines between free thought, free speech and action, and license which is too often indulged in; to know the boundary lines of all these qualifications or rights, cannot be learned in a day nor in years; though some people claim to have received a chart from the spirit world defining their position, and the position of every other man and woman in the world. Let us enquire what is man, and who are spirits? First, man is a fruition of all things known to exist in either world; he is spirit, and he is matter; he has a physical body, and he has a spiritual body; and these two entities are so closely allied to each other, that it is impossible for anyone to define where matter ceases and spirit takes precedence; there is a relationship existing between spirit and matter that defies and defeats the genius of spirit or mortal to clearly define. That attempts at definitions are made is true, but as yet no one has been found who can give a full and satisfactory solution of the problem, and we question whether the mystery will ever be solved to the complete satisfaction of the more intelligent minds of any age.

Some thirty-five years ago what is known to-day as modern spiritualism was revealed to the consciousness of mankind; prior to this time, the church assumed the right of determining how far in any given direction man could go. Stakes were set, lines were drawn, and the man in the pulpit acting as the umpire between God and man, decided all questions of a spiritual or moral character. Personal responsibility was a term without definite meaning; the majority, and we might say the whole of the human race, acknowledged the authority of the church and its legal head. With the birth of spiritualism came a revolt from the customs of former ages; the eyes of the people were opened; they saw that they were not the playthings of children. They saw that neither church nor priest were infallible; but that every person had been endowed with certain rights, certain faculties had been given them, and these faculties were for use; and that attached to man were certain responsibilities which he could not ignore nor shirk. He found that he was something more than an animal, that he was something more than a few pounds of gross matter. He found that he was closely allied to the life-giving power of the universe, and as such a being it was his duty to enquire about himself and for himself; independent of every other being, he might come in contact with.

This new revelation was a novel thing at first. Few were found qualified to start out in the new path as leaders, and hence there was a general stampede, so to speak among the children of men. Some went this way, others that way, and still others for the want of leaders became fossilized. They neither accepted the new doctrines, nor did they fully reject the old. The stumbling-block in the way was individual responsibility. The people through

ignorance could not comprehend an innovation so simple as this spiritualism proposed to inaugurate. It should not be regarded as a strange thing that for a time chaos reigned; but it is a strange thing that anyone can be found at this age of the world, without some fixed opinions as to how far one individual can go in the realm of thought, and not intrude upon the rights of another.

This new departure in the realm of thought has been the cause of serious conflict for the past thirty-five years. Not only has it caused wide divergences in religious thought, but it has affected the moral status of communities, for whom the old landmarks were removed. Everyone seemed to assume the right to set their own boundary lines, and in a great many instances they have lost sight of everything but self. Society had no longer any claims they were bound to respect. Thus, the freedom granted to them was construed to be license, limitless in any direction. It is plainly to be seen where such a freedom or license would lead to. It struck at the sacredness of the home circle; things held sacred in hearts and homes were scattered to the winds, and order, the great law of heaven and earth, became a meaningless term. Free thought was no longer free; men and women grew to be dogmatic; they insisted that they had the right to think as pleased them, regardless of the effect such thinking might have upon society.

The question before us is, what is free thought, and how far can thought be considered free? We claim that there can be no such thing as free thought, for thought is a result of circumstances and conditions, impinging upon the consciousness of individuals. No one can tell what direction their thoughts will take a year or a month hence: no one can tell from whence thought arises, not until the thought enters their brain. A certain line of action will form the basis for a certain line of thought, and vice versa; coming in contact with another individual will often change the whole current of one's thoughts; as did the proclamation of the angels at Hydesville. We are molded by circumstances and conditions, and our thoughts are the dispatches sent over the wires of causation, entering into our consciousness and thus becomes a part of ourselves. We know not why nor from whence they come, but we find in every person a power to judge as to the merits or demerits of the thoughts which come to them. To assume the right of obedience to every thought makes of men slaves. Thoughts must be weighed and analyzed before they are expressed; for if they would lead to immoral practices, they should be rejected. Individual self poise should at all times be first in the catalogue of human rights. First know that you are right. Thoughts come to us spontaneously and hence we have the right to question them.

No person has the right to harbor a thought or think evil of another; yet we know there are those who claim the right to give expression to their thoughts, irrespective of the feelings of others. If one person's thoughts could be confined to them alone, there would not be any great danger from their thinking, but there is a secret force in nature that no one can fully

define, but which takes the unexpressed thoughts of one person and distributes them through communities, often creating unhappiness and discord, and thus the thinker may become as fatal to the welfare of society as a pestilence.

We hear a great deal said about the claims society has upon us. Now what do we understand by the term society? It is the union of many individuals into a concrete body having common interests, sometimes acting under laws enacted for their mutual protection. Society means, therefore, more than one person; but all having a common interest. In all societies there must be a standard of morality, and the standard adopted must be observed. No one has the right to step in with their peculiar views and claim that their standard should be adopted, without first securing the opinions of the majority; for many minds are better qualified to judge what the needs of the greater number are than a single individual can be. But if after discussion, it is found that the laws regulating society need revising, let it be done in council; for the aims of life should be "the greatest good to the greatest number."

In the ranks of spiritualism we frequently meet those who claim that they as individuals are above all law, social or religious. They have framed a code of laws for themselves, but still they claim protection for themselves, in the advocacy of their opinions under the laws they thus set at defiance; as, for instance, in the discussion of certain ideas of what are termed social changes in society. The advocates of these doctrines claim the right to think as they please regarding the law of marriage, and not only to think, but to give expression to their thoughts, even though they be in direct opposition to the majority. They claim this right under the law of personal responsibility, and refuse to be silenced by the voices of the majority; thus placing self above all law. Now, so far as we are concerned, we claim that laws are necessary for the protection of the people; and while no body of men or women have the right to take from any individual their legal rights as individuals, they have the right to silence the expression of any thoughts which tend to the demoralization of society, hence all the parties or persons so offending should be dealt with according to law, that order and harmony may reign.

Free speech is demanded in the discussion of all and every subject. Can it be permitted with safety to the masses? No one has the right to speak ill of another; no one has the right to speak ill of the laws governing society, so long as those laws tend to a condition of pure morals. No one has the right to speak disparagingly of another's religious belief, so long as the one entertaining such belief shows unmistakable signs of honesty in their belief. Principles are subject to criticism at all times, for principles are not the sole property of an individual; hence in the presentation of our views from spirit life, we know that we antagonize many of the views held as sacred by mortals; but we have no right to single out any one individual and attack him; but we may criticise the principles he professes; for they are not his or her property, they are ours

as much as theirs ; were once as dear to us as they are now to them, but that does not make them right. A book labeled holy does not make it holy ; a person professing sanctification does not make them any the more pure, unless they give evidence of purity in their lives.

It is not the religion a person professes or advocates that makes it a religion to live by. The Christian is no better because he calls himself a Christian. A Spiritualist is no better because he or she is a spiritualist. We judge of men and women by their lives, by their speech and actions, and were there no limits to speech any one could take the rostrum and make it the forum for the dissemination of any evil thought or purpose they may have in view, and the majority must listen or be driven from the premises. An individual has no right to insult another by compelling them to listen to doctrines distasteful to them. In such cases the majority should rule. Free speech can only be tolerated when the majority consent to listen to the views of another. Any person may present their views in printed form, provided they do not infringe upon the laws of the country, but their publications must stand or fall upon their own merits.

Ever since the spiritual movement began, there have been those who claim to have received superior instructions for the regulation and government of society from the spirit world ; but so far these views when reduced to practice have been found to be detrimental to the wellbeing of society. Now the question arises, from what class of spirits do these doctrines emanate? Are they from a higher order of intelligences or are they from a lower order? How should they be judged, if not from the effects witnessed, and if the results are bad should they be encouraged? What would such doctrines lead to if permitted to be promulgated? Have spirits the right of free speech any more than mortals? Are they any better qualified to teach mortals regarding their duties, than mortals are to teach them regarding their duties in spirit life? Would it not be well to try the spirits first, and grant to these the same power demanded by mortals?

We hold that the time has come when the two conditions of being should be studied from a mutual standpoint. Some spirits tell us that beyond the boundaries of mortality all is lovely as a June morning ; others say life in the spirit world is a continuation of earthly conditions, all growing from a state of imperfection to conditions of greater perfection. The latter has been our experience, and we know that whatever tends to the debasement of mortals, debases the spirit. Hence, if free thought and free speech have a tendency to unlimited license among mortals, the same results will obtain in spirit life.

The demands of so-called free-thinkers are in the direction of the absolute. Now anyone can see at a glance where an absolute right would lead a person to who was inclined to set all laws governing society at defiance. They become self-constituted dictators, and as the natural tendency of human nature is to rule, any opposition would only rouse their combative elements and ruin would be the result. Absolutism in any department of life would

be destruction to the general weal of communities. Absolute freedom brooks no restraining power, and hence should not be assumed nor granted. There can be but one absolute power in the universe, and that power we ascribe to Deity, but in no one instance does this Deific power override the rights of one individual. It is only when men are endowed with unlimited power that the individual suffers.

In the religious world we perceive greater efforts put forth to secure control over the lives and thoughts of the masses than in any other department of life. The church has from its incipency demanded the right to decide all questions relative to man's spiritual welfare, and we can detect in the claimant for freedom of thought and freedom of speech, remnants of this dogmatic spirit. In the spiritual ranks there is a greater latitude allowed for the expression of individual thought and speech than in any other school of religion or philosophy. But spiritualists are not absolutely free ; they are amenable to law ; their religion and philosophy are products of law. Should anyone claiming to be in sympathy with the spiritual movement assume to teach what is not in keeping with the highest conceptions mortals can have of truth and pure morality?

Individual action is another thing that requires careful study lest the boundaries of law be overstepped. Mankind are a concrete mass of building material ; no one independent of the other. Society is composed of many members. Each one has a right to their own thoughts, so far as they do not infringe upon the rights of others. Everyone has the right to free speech so far as they are individually concerned, and no farther. The moment the welfare of another is seriously affected, then the law should be appealed to. The welfare of a community must be considered as paramount to personal interests. Individual action must be in conformity to law, that is, one person can go so far ; beyond that point the individual has no personal rights. One stone may as well say to another, I will not form a part of the building if you are put in. The great Architect makes his own selections, and we cannot, if we would, say where or when we shall be used.

We regard man of all creatures the most dependent. For every breath breathed he is dependent upon a power he knows not of, for every thought impressed upon his brain he is dependent upon a power outside of himself ; for every word spoken he is dependent upon the organs of speech ; for what he eats he is dependent upon air, sunshine and rain ; for the life now lived he is dependent upon the spiritual forces of the universe, and for continuity of life he is dependent upon the spirit that is to live on forever. Then "why should the spirit of mortal be proud?"

Spiritualism is not a law-destroying force, but a consummation of all that is good and true. It is the world's liberator from the shackles of former superstitions and prejudices ; and those who have found relief from past errors in thought, must guard well the citadel lest they become afterward enslaved by dogmas and doctrines more disastrous than those they have

been liberated from. It is well known that there is no distinctive line drawn between the life being lived now and the life to be lived to-morrow. We are in the eternity of time and space now. All are tending onward somewhere ; all are looking towards some goal ; all are seeking some happiness by and by ; but he is happiest who regulates his or her life by the purest laws, and lives to bless the greater number, rather than for self-gratification.

T. STARR KING.

FAITH REMEDIES.

It is unnecessary to resort to some collection of anecdotes relating to old-time superstitions to show how great an influence faith or fancy may have on the human mind, and act through the mind on the body. The faith cures which are a portion of our current news are supplemented by practices by sensible people which are considered by them to be of such an occult or doubtful nature as to be concealed, usually, for fear of ridicule. It is not uncommon now for persons to wear around the neck a suspended miniature sachet of silk containing gum camphor as a defense against fevers, measles and small-pox. A string of red coral beads, or in lieu thereof a bit of scarlet yarn about the neck, is even now considered a necessary protection of the infant from various ills. Some persons who are periodically afflicted with rheumatism carry either a small potato or a horse chestnut as a charm against the attack of the dreaded foe. This sort of nonsense is not confined to the vulgar or ignorant, for in at least two instances one was a doctor of divinity and the other a man of liberal education and cosmopolitan experience.

The cure of warts has always been associated, more or less, with the occult or unknowable. A pleasant mannered young woman who made no pretensions to unusual skill and medical knowledge, was for years the resort of all the wart-afflicted in the town and vicinity. Speaking from youthful memory, what she did was to take the number of warts given her by the patient or an accompanying friend, and that was the sum and substance of the prescription. There are plenty of patients, however, who will swear that their visit to the quiet little dressmaker was followed by the rapid disappearance of their warts. There are reasonable and sensible men living who will aver that they cured their warts by stealing, unobserved, a bit of fresh meat, rubbing it on the warts, and burying it in the ground. In cases of threatened tetanus, caused by a foot wound, the drinking of water in which vinegar-rusted nails have been stirred was formerly adjudged to be a specific, and there are persons who will readily give testimony to this effect. In this case it is not impossible that the iron tonic may have been advantageous.

It may be difficult to draw the line between the effect of medicaments on the human system under certain known laws and the mental influence of belief and desire on the physical body. Whether mental emotion or intelligent faith does really affect the animal portion of the human structure or not, it is a curious fact that education and culture do not eliminate a belief in faith cures or remedies.—*Scientific American*.

FOR THE OLIVE BRANCH.

THE WINGS OF THE DAY.

The day spread her wings at early dawn,
The gossamer film folded down on the light,
And up from the seat of dim darkness withdrawn,
She arose with a few of the spangles of night.

Earth's vanishing dreams melt on the air,
The quivering woods lend their musical glee,
And dapplings of gold with many hues rare,
We behold in each flash to the ether-ope sea.

O, beautiful wings stayed on the hours,
That prove the tide-waves buoying, throbbing souls
safe,

What freightage untold to thy marvelous powers
Is in trust, that no fret can dislodge or enchain.

The shadowy clouds with silvery folds,
That rest on those plume tips with wonderful grace,
Still yield the clear nectars that ages of old,
Freely quaffed, with no symptom of drainage or
waste.

What missions divine at day-tide calls,
Each pinion-dip drops to past-time said prayer,
Uniting, unfainting, till eve's painted walls
Ring in tenderest praises for Nature's fond care?

Light! light! answers promptly star by star,
That winks on the sky-folded wings of the day,
Both early and late, from near and afar,
Bringing needed exchanges of changes to stay.

The pure light of life's incessant swells
In triumph of thought moving on from all time,
Whose echoing booms start future-locked spells,
Shows progression's glad march, steps to music sub-
lime.

O, wings of the day, from dark midnight
Ye bring to the light many new infant eyes,
Their mystic depths now so charmingly bright,
Hold the radiant wealth only soul-worth supplies.

How many may fade as dew-drops do,
Or linger to droop like honey-weighted flowers;
Yet many must grapple this world's weal and woe,
But this day starts them all for eternity's towers.

So silently flapping day by day
The great wings are lifting humanity's throng;
No spot so obscure but Love's heart-touching ray
Lends a note to the theme for the flowing year's song.

So drifting, soaring, wafting away,
Up, onward we sail through spaces unknown;
Time clearing grand flows of heaven-lit spray,
Nearer and nearer life's infinite throne.

TRYPHENA C. PARDEE.

Ellington, June 14, 1883.

COMMUNICATION FROM DARWIN
GIVEN THROUGH THE MEDI-
UMSHIP OF MRS. E. A.
LEWIS.

INVOCATION.

Oh, thou infinite spirit, in whom we find the
solution of all mystery, from whom we can
trace, link by link, the perfect growth of spirit
ever seeking higher expression, higher form,
may those souls of mortality to whom the
light of the higher life is yet but a dim and
uncertain light, be so guided, so led and taught
that the glimmering of the distant stars may
unfold in the majesty of golden worlds whose
power all cometh from the mighty law of in-
finity, yet whose tenderest care knows the
slightest thought of the finite.

DEAR FRIEND:—It is my purpose to give to
you, a thinker and investigator, something of
my own experience, hitherto spoken of vaguely,
now rendered more complete, and I marvel
at the grandeur of the soul as it severed itself
from the boundaries of the mortal to take pos-
session of that clearer, higher life of thought

which men have called the immortal; yet to
my mind all life is immortal, from the first
cradled thought of infinity, sent forth upon
the great sea of material expression to its final
culmination in that grandeur of spirit that is
Godlike in its nature, mystic in its power.

I have dreamed of the things of the unseen,
and touched with the vague consciousness of
some half-lost knowledge, I have pondered
many times in the intricate mysteries of a
speculative philosophy, and I sought in the
lesser and lower form of creation to trace each
separate link that bound each expression of
natural life into one common origin; whose
higher and better growth was but the devel-
opment of the spirit and not the change of
purpose or idea; and I have sent forth to the
world the result of my meditations and my
studies. But to feel that inevitable sense of
going forth that comes to the soul when it
feels the pangs of dissolution, was to tread
upon ground into which no philosophy of my
own had penetrated, nor had any other to
which I gave full credence; hence it was like
a vast scene into which I looked to find it
fathomless, and over which I glanced to feel
no certainty of friendly soil or father shore
that might prove a haven of refuge, when the
storm-tossed ship should at last strike anchor-
age, yet to the true philosopher there comes
a courage, born of the innate knowledge of a
law that governs all things, whether we be-
hold the motive power or only the result of an
unknown cause, and as I approached the still-
ness that seemed like a world of silence, my
mind reached forth and by its mighty effort
rent its veil of matter in twain, and lo! I saw
the way prepared.

Think what it is to find your doubts all
solved, your mysteries all unraveled, to hold
converse with the mighty dead (so-called of
man); yet to the soul, untrammelled by creed
or barrier, to that future life and light cele-
stial, they are the ever living; yet to feel that
the ages are as naught, that borne on the
mighty current of a higher will, death is but
the laying aside of a garment on the earth, is
but the grand awakening of a soul on high;
and I felt amid the rushing current of thought
that seemed in its swift inspiring power to
show as in a glass, the events of ages yet to
come, and then you will know the grand con-
flicting tumult of the body's death and the
soul's new birth; and here arisen to the com-
panionship of all earth's mighty teachers, all
its countless philosophers, I who dimly caught
glimpses of the varied transmigration of the
soul and felt the inspired truth which I had
sent forth while yet encompassed with the
manacles of flesh, now in the truth and knowl-
edge of a soul uprisen do again send forth
with yet more earnest cry the theories of our
origin, the grandeur of our uprising.

Think! to have looked with Plato, with
Socrates, with the mighty spirits of ancient
philosophers, to have touched in friendship the
hand of earth's greatest and truest teachers
and to have sat with humble and childlike
submission at the feet of the great masters
and to have gone forth to see the mysteries of
the past made plain, no missing links, no gap-
ing chasm, over which we cannot trace the
fulfilment of the law, but all a perfect and

complete series of progressive lives, each com-
plete in its own organism, yet each fulfilling
and rounding out the period of its education
by impulsion toward that sphere of life from
whence it sprang till, its gradation complete,
it passes on to higher forms of existence.

I had been wont to question the spirit's
power, to look with the eyes of unbelief upon
the revelation of the spirit's manifestation, but
as though my soul stood unveiled in the pres-
ence of Infinity, as I reached the higher atmos-
phere where the guardian angels bore my soul,
I knew that death was but another link that
bound us to a future expression more glorious
than the past, and now, methinks, I see much
purpose in the spirit's return; it is not alone to
reveal to man that which assuredly becomes
his possession, but to teach him how soonest
and best to complete the measure of his edu-
cation in the lower forms of existence, and
how with the best expression of spirit and pow-
er he may take possession of his higher and
more spiritual life and know the measureless,
boundless world of knowledge that awaits his
investigation, and the unfailing love that keeps
his soul in harmony.

And now I see wherein our want of knowl-
edge makes each phase of our life incomplete,
and hence we are drawn again to show forth
the defects of the soul's education, until com-
pleted, we issue forth released from the links
that bind us to the past; for the tilling of the
ground, the overturning of earth's soil, the
sundering of its mighty rocks, the rending of
its granite boulders is but the working of a law
which releases a spirit, seeking its first materi-
al expression and sending it onward to some-
thing higher and better. We are not develop-
ing the mines of earth for gain alone, we are
opening the doors releasing the imprisoned
spirit within, from whence it returns to the
great reservoir of the spirit life, from whence
it is viewed clairvoyantly as a spirit, an un-
formed incomplete spirit, and returning it finds
in each successive growth a higher power con-
trolling matter to more beautiful expression
and ever allied to the spiritual nature of hu-
manity are these unspoken, unexpressed lives
that touch and sometimes pervert natures that
should have found a harmonious expression of
the soul through human form, till the soul re-
sembles more the strange metallic nature of
its origin or the wild and savage brute force
of a later growth.

We shall learn much of the power of mind
over matter if, with careful eye, we trace this
mysterious passage of the spirit through all
lower forms of existence and mark how culti-
vation and a spiritual purpose in our endeavors
makes its influence felt through every form of
existence from the lowest to the highest.

We are not tilling the ground for bread for
the body alone, as a thousand imprisoned forces
spring from the decaying seed into new life
and beauty in the blossoming flower, the ripen-
ing fruit; we are not drawing from the savage
beasts of the forest animals merely to subdue
them to the use of man, we are subduing the
lower life and cultivating the higher that there
may be less and less taint of the slime of the
serpent left in our human natures, less and less
of the wild savageness of the untamed beast;
and we are not educating our souls to the com-

mand of the passions and the appetites of the flesh merely for the human interests of to-day, but that the soul, completing the purpose of its present life, may go forth free and untrammelled by those hidden forces that with such mighty power recall them earthward.

And these are the golden secrets that spirits reveal to man through the inspired lesson of the speaker, through the strange control of the entranced medium and through the varied forms of physical manifestations that appeal to man's outward senses, ere the physical nature is awakened, and so goes forth the glorious law of progression, mightier than the spirit's will, stronger than all the forces of opposition, that reveals all of the beauty of infinite love, wisdom and power of infinite knowledge.

Good night. I am

DARWIN.

DEAR PAPA :—All around you, in the silence of the night and in the busy hours of the day, is swept a constant current of magnetic strength; so long as you shall need it for the purposes of physical growth it will go more to the support of the body than of the soul; as your home is made ready in the spirit life, as the thoughts and needs shall build your house, and the guardian angels, seeing it draw to completion, they will send, all unconsciously perhaps at first, this magnetic strength to the spirit, and then your soul will grow perceptive of the spiritual things; and though the body weakens, it is not that you are less surrounded by loving care; but the purpose and interest of their support is changed. Yet always night and day you are guarded. Some there are who keep away the influences that would weaken or injure your spirit's power of manifestation by drawing too much from the magnetism that is supplied, and some who minister to your soul's sense of beauty by bringing to you sweet flowers and soft sounds of melody that soothe and tranquilize the spirit, even though they make no impression on the outward sense. Each has its mission and its duty, and every spirit fulfilling in its loving care some purpose of its life, ministers to your own and makes its own life more blessed; and yet so silent are their ministrations that but few realize how much is owing to the unseen yet constant ministrations of the spirit friends; but to you who know and welcome us we come with a double gladness, knowing our welcome, knowing our recognition; at the same time bringing into our own lives an added brightness by a duty done.

Good night, dear papa.

MINNIE.

For the OLIVE BRANCH.

THE VAIL NOT PINNED DOWN SO CLOSE AS YOU THINK IT IS.

Early in the month of June last, Dr. William Clapp passed to the spirit world from Trenton, N. J. His life on earth may be likened to an unbroken psalm of moral beauty. A man of ample means, living upon the interest of his money—a house stored with books, and the contents enriching his intellect, rendered him ever interesting to his friends. I knew him personally and well for nearly twenty years. He was my beau-ideal of a gentleman. He was generous, candid, courteous and never for-

getful of the gentle amenities of life, or delicate considerations for the views or feelings of others. His life was prolonged to eighty-six years. Though a member of the orthodox branch of "The Friends Society," yet a belief in spirit intercourse and an extended knowledge of spiritual philosophy, with him gave a charm to life; as he said to me through inspired lips, "I left a beautiful world, and I have found a beautiful world."

When he felt that the time of his departure was near at hand, he told Mary, his adopted daughter, that "The Friends Society" would conduct his funeral. A short time before the doctor passed away, an estimable lady medium in private life was told by her spirit guide to go over to Dr. Clapp's house. The lady desired to know what she was to go for. The spirit replied, "We will tell you when you get there." The lady obeyed the summons. The adopted daughter, Mary, met her in the parlor, and then the spirit-guide, through the lady said to the daughter, "You are holding the doctor back from passing on to the spirit world, through the anxiety of your mind, and your magnetism. You are causing him needless suffering. But, if you will cease your efforts to hold him, be resigned to the inevitable, we will pass him through the death scene without pain or struggle. He shall pass to the new life gently as a child falling to sleep. Then Mary acknowledged she had been trying hard to keep him alive, but if she was injuring him, she would try to be resigned. Nothing was said to the doctor of this conversation. Shortly after that he said to Mary: "Not now, but soon, I shall go to sleep, not to wake up again in this world, and then I want you to be very calm, call no one; until you see that my spirit has gone, for I wish no one to be present but yourself." A few days after this conversation, he went to sleep one morning about five o'clock. At ten o'clock, Mary thought she had better wake him up; but just as she was about to do that, she seemed to hear a voice saying: "Have you so soon forgotten what we told you?" Mary did not carry out her purpose, but allowed him to sleep on. Before going to sleep he asked for a drink of water; having received the water, he said, "thank you." These were his last words, so that his uniform character for politeness was manifest to the last. He slept on, breathing more and more softly, until three o'clock. Mary then discovered that breathing had ceased, that the life of one of the purest and best of men had departed. On the previous day, at three o'clock there were extraordinary sounds at the foot of the doctor's bed. Mary said, "Papa, what is that?" "I don't know," replied the doctor, "unless it is our friend Paul getting up a demonstration." He was not referring to the Apostle Paul, but to Paul a spirit friend, from whom he had for years been receiving communications through mediums. It so happened that the lady speaker at the funeral was much opposed to spirit intercourse, and in her remarks took occasion to say that "there is a vail drawn between this life and the future world, and it is wrong to attempt to remove that vail." Mary did not relish such a remark as that, considering it an unnecessary and unwarrantable reflection upon the

doctor's well-known religious sentiments. Just at this point in the discourse of the speaker, a lady in the audience, being both clairvoyant and clairaudiant, saw Dr. Clapp standing by the side of Mary, supported by two spirit friends. The lady heard the doctor say to Mary: "Never mind, my little girl, it is no matter what they say." One of the spirits with the doctor looking to the lady speaker, said, "*The vail is not pinned down so close as you think it is.*"

I doubt whether it is good policy to permit an orthodox speaker to minister at the funeral of a spiritualist, or that of a freethinker. Dissatisfaction is pretty sure to come out of it. If a liberal speaker is not to be had, then the audience, sitting a few minutes in silence in the presence of the corpse, allowing the circumstances to speak in hushed eloquence to each individual soul, is far more impressive than to listen to orthodox platitudes, as familiar to the ears as Esop's fables, but not as true or interesting.

W. CHURCH.

A REMARKABLE SPIRIT-CURE.

Mr. O. J. Willard writes to A. S. Hayward, July 28th, thus: "In January last I called upon you in Boston and stated the case of Miss Sara Hurty, daughter of Conductor Hurty, of Elmira, N. Y., who has for years been troubled with a pain in the region of the heart not able to sleep any lying on her left side and at times the pain being so severe that breathing was difficult. I obtained a few sheets of your magnetized paper; in less than 15 minutes after applying the paper, the pain ceased entirely and although nearly seven months have elapsed the pain has not returned and she is enabled to lie as comfortable on the left as the right side. Her breathing is free and natural, and herself and friends feel that she is fully restored to health."

The above seems miraculous, but is nevertheless a fact which, if necessary, will be duly verified under oath. Mrs. H. Hurty writes July 31, and corroborates Mr. Willard's statement as follows: "Mr. Hayward, Dear Sir.—Please allow me to state that my daughter's serious trouble, spoken of by Mr. Willard, was occasioned by inflammatory rheumatism which attacked the heart, leaving her for three years unable to lie upon the left side, with a difficulty of breathing, frequent spells of suffocating or strangulating sensations, which would last her for many days at a time. I consulted the best of physicians, each deciding that there was an inaction of one of the valves of the heart, which could never be restored; that she was liable to die at any moment. I sought daily, yea almost hourly for three years to find something that might give her relief; but all in vain, until Mr. Willard kindly sent me some of your magnetic paper, which she applied at once (having no confidence in it whatever;) but remarkable to relate relieved her in fifteen minutes. With its application she rapidly improved, and in one week could lie as well upon the left as the right side. She has never had a return of the trouble and is to-day a well girl." If the spiritualists make such cures they are truly doing a good work. We learn that all the parties connected with the case and statement are at the hotel at Lake Pleasant at this time.

WHERE IS THE DIFFERENCE?

In the matter of presenting spiritualism before the world for consideration, certain claims must be set up and certain reasons presented why the subject should be most thoroughly examined. The general view taken of this subject is that it consists in certain kinds of phenomena, such as trance, rapping, tipping tables, writing between closed slates, and the materialization of tangible bodies. This is what the majority of the people suppose to be the whole of spiritualism; and as many of these phenomena can be duplicated by legerdemain or by machinery, the whole matter is tabooed as not being worth the time it would require to witness them. But is this a righteous judgment? Let us see. A subject is presented for examination while in an unconscious state; yet when examined by a medical expert every faculty and organ appears to be in a healthy state, and the doctor attempts to awaken the subject to consciousness. He applies his remedies, but they fail to produce the desired result. Then he turns to the subject and propounds certain questions. Immediately he receives answers to his questions; but the subject speaks in another tone of voice from what was natural to him, and the answers given are of a character to warrant any one in surmising that either the subject has been informed regarding the subject of the questions asked or some one familiar with the matter is present and is using the organs of speech of the subject for a purpose. The questioner is amazed at the replies given, and begins to query in his own mind and asks what can these things mean? This is a case of trance mediumship, brought in contact with medical science, and the former, as will be seen, triumphs over the latter; but it is not the individual that is seen that baffles the skill of the medical practitioner, but it is some one that is not seen, but who possesses the power and intelligence of a human being.

Another instance is that of giving intelligence by means of raps. What produces them? Can the expert in science before he investigates tell us how they are produced? Yet questions are answered as in the case of the first subject, but in like manner is the expert nonplussed. Not being able to see through the mists which separate the two conditions of life, all acquired information is of no avail. The spirit keeps on rapping, as though there were no scientific experts in the world. Then we will take a case of table tipping. There is nothing very spiritual in the table; it is like other tables, but for some reason it will, when brought in contact with certain individuals, respond to mental as well as to oral questions. What explanation can the expert give? None whatever. Then he must acknowledge that there is something—some force in nature or spirit not yet discovered by scientists. The next case is that of writing between closed slates. Now it must be admitted that no human being in physical frame can perform this work. There is not space enough between the slates for the hand to write, but evidence is presented of an intelligent force possessing human powers of communicating, but the one communicating cannot be seen; and again the expert is baffled in his attempts to

solve the mystery. The next step in the line of investigation is to a materializing seance. The forces are seen, words are spoken, and our expert is brought face to face with living forms; but how are they produced? Can he explain? No. What excuse has he to offer? In the former cases cited the operating person was invisible; now they are visible; but the mystery is as dense as ever; and yet the majority of mankind will tell you that there is not enough to these manifestations to warrant the use of time in their investigation. But the wing of a fly or the limb of a spider furnishes matter for hours of careful study and elaborately embellished essays; thus proving that even the most learned in science care more for the mechanism of a fly's wing than they do for their own souls' powers.

We will now enter the domain of the church, and what do we find there? First a gathering of men and women, whose ostensible purpose is to serve God; but how do they do it? Do they make any enquiries about the object they have assembled to worship? No, they take it for granted that there is a God. Why do they accept this proposition? Have they seen Him? No. Have they heard his voice? No. Do they know there is a God from any knowledge acquired other than what has been told them? No. Do they know whether their forms of worship are acceptable or not? No. Do they understand what the being they worship demands of them? No. Can they tell you anything about him, based upon acquired knowledge concerning him? No. Then we ask what are they assembled for? Simply to while away an hour, to see and be seen, to have the senses regaled with the tones of organ and choir and have their minds filled with a long string of Deific attributes, that has no existence in fact; and this is christian worship.

But we will go still farther. Meeting one of the most devoted worshippers, we propound a few questions, not so much for the purpose of asking questions, but to gain some information, if there be any to gain. Approaching the individual, we ask what are your articles of faith? Oh, a belief in God; second, faith in the atonement, sanctification through grace; then a belief in the resurrection of the body at the last day, the judgment; the communion of saints. Well, we say to our friend, explain to us what you mean by these articles of faith? You say you believe in God. What kind of a God; what is he; what do you base your beliefs upon? Oh, the bible. Is that all? Have you no other evidence? That is all we want. We believe the bible to be the revealed word of God, and we must accept it or be lost. But suppose your bible should not be what you claim for it; is it not worth while looking into the matter a little and see if your revelations are not very much like human productions? Our friend says, we have no right to question, we must take things as they are.

Well, what about Jesus? What is your knowledge concerning him? We have the bible records of him; He was conceived of the Holy Ghost, born of the Virgin Mary, was crucified and rose from the dead, and now sits at the right hand of the Father making inter-

cession for us. But we ask, where are your proofs that Jesus was not born as other men are? Oh, the bible. But you said you believed in the communion of saints. Is that true? Well, who are these saints you commune with, and who holds such communion? Have you ever conversed with them? No, I have not, but others have. Who are they? The minister and the elect. But are you not one of the elect? You say you believe all that the elect can believe, now why have you not held communion with some of the saints? Oh, I am not good enough, I am so sinful now. But you believe with all your heart, then wherein are you sinful? I was conceived in sin. Were not the elect so conceived? Please explain where the line of difference can be found, for we want to go to heaven; but can not believe as you do, not fully, but we believe in the communion of saints. Now, friend, will you please explain for our benefit how you know there are any saints and who they are, and from whence they came? Saints are the spirits of men redeemed through the blood of Jesus. Then do you believe that the spirits of the ancient patriarchs are among the saints? Abraham, Isaac, Jacob, and those prophets and seers of old? Yes, they are among the saints. But they left this plane of life centuries before Jesus was born; how could they be washed and made pure in his blood, seeing they lived and died before Jesus was crucified? They did sacrifice for their sins. Then in former times the blood of animals was as efficacious then as the blood of Jesus is at the present time. This is a strange doctrine. But how do you know these things are so? Why the bible teaches these truths. This is all the proof you have, and you have no other evidence that there are saints in heaven through what you have stated? No, the blessed bible contains it all, the plans of salvation there are clearly defined, and I know I shall, if I accept its teachings, without doubt, go to heaven.

How about the communion of these saints? Tell us something about them; how do they communicate, and what are their views of communicating? Well, as to this, I don't understand it, but I cannot doubt but what it is all true, for the bible says so, and it is so satisfying. But I should infer by the drift of your questioning that you entertain some doubts in reference to the matter. Now you know that all unbelievers have their place in the lake of fire that burns forever. There is no room in heaven for heretics; you must become a believer before you can be saved. Well, since you have turned questioner, I will give you my views upon these important matters. You say I must believe? Why, the same as I have just explained to you. Well, let us reason upon the matter a little. You say a belief in God is essential to salvation, but I don't know anything about God in the light that you present the matter. I believe there is a power in the universe that no man can define and that power we call God; but we might as well make use of some other term. We see nothing sacred in the term made use of; neither do we see how our belief or disbelief can in any way affect the designing or making of this power, and if we are created by this power then he has no right to exact

from us only in return for what he has given us; hence if we have little or no veneration in our natures, very little can be expected. If he has endowed us with large reasoning faculties, would it not be a sin to refuse to exercise those faculties? If he has implanted in us a love of natural things, are we sinful if we allow those faculties to control us? If God manifests himself to us in nature, are we not in duty bound to worship him in nature? If he has given us faculties that are skeptical as to books and revelations, would it not be criminal to disregard the promptings of these faculties? If we fail to find God in a book, would it not be wicked to worship the God you say is revealed in and by the records of a book, and if our nature is to disbelieve what is not probable to us, could a God be justified in punishing us for such unbelief?

Now as to Jesus we see nothing in his life to warrant us in believing him to be other than a man. Then while entertaining such views regarding him, would it not be a sin for us to speak of him as being a God? You see, my friend, that differently constituted persons can not have a uniform belief. It is as natural for some to doubt as for others to believe, and from the promptings of an intense soul-nature we feel that we are as truly children of God as are the elect. If you prefer to worship in a costly temple, and we choose to make a temple of the fields, we see no reason for one being accepted and the other rejected, for both are equally sincere in their devotions.

But there is one thing we feel a deep interest in, and that is in reference to the communion of saints. You perhaps know that there are a class of people designated spiritualists, who prefer to hold communion with the spirits of the so-called dead. Now we belong to that class and your explanations upon this subject were vague and without meaning. You said you believed in the communion of saints, but could not tell how such communion was held, nor with whom the saints held communion. Now we know that mortals do hold communion with those you call dead, but which we do not regard in that light. We know of no such thing as death. We have no proof that anything dies. Changes take place, but these are natural changes. We know of no power that can blot out the life of a human being, therefore when the physical body ceases to be of any further use to the spirit, it is cast off, but the spirit does not cease to be or to act. The real person is never seen by mortal sight, any more than God is seen. The world of matter is but the expression of a spirit force existing in matter, hence the change spoken of by Malachi does not intend to convey the idea of the destruction of the world by fire, but rather that by periods of time the spirit firing will have so purified the gross material of its composition that it will appear to those who were inhabitants of it in former times like a new world. Fire is a purifying element, and is used only as a simile to illustrate the purifying process of spirit.

In relation to the communion of saints, we know that there has been an open channel between the two states of existence which men occupy, from the earliest period of time down to the present, and that instead of one

class of beings permitted to communicate, all spirits can and may, and the fact of such communicating does not constitute one man a saint and another a sinner. Good spirits have no more power to communicate than evil spirits have. He that knows best the law can the most readily communicate. But there are two sides to this question; the fact of such communicating depends upon conditions; like begets like, an evil spirit would not be attracted to a good person, and as we know that goodness predominates in the natures of men there are less opportunities for the evil disposed to control than for the good. Every communicating spirit must of necessity, if they want to control a human organism, find traits of character and formation of brain like unto their own; and failing in this their way is barred; they are compelled to maintain silence. Now as the natural tendency of man is to grow better, it makes the avenues for the transmittal of intelligence from spirit life larger, better and more educational.

But we spiritualists do not make the same distinctions between the good and the evil as christians do. We have no saints in our catalogue; they are good men and women or they are the opposites of these. No one has yet attained to a position but what they can go still higher.

There is not a person living to-day but what is susceptible to the influence of spirits, and whether recognized or not they all receive communications from the realm of the unseen, but the fact that they receive communications does not make them better, unless the matter communicated is of that soul-elevating nature, and they profit by it. But you spiritualists claim that there are mediums through whom spirits communicate. Yes, we know such to be the fact; but there are other means of imparting intelligence. Spirits can manipulate material substances so as to impart intelligence, but the presence of a medium is essential; but what we designed to say was that there were other means beside making use of the organs of speech, or the hands to write. Spirits can, by rapping on material objects, convey intelligence, answer questions, they can write between looked slates, they can control the hand to write, and in fact there is not a faculty in the human organism but what can be made use of by spirits, for all power resides in spirit. The human organism is simply a machine through and by which spirit expresses itself.

Now the difference between us is, you accept all things pertaining to the spiritual of man on the hypothesis of belief, while we accept only what is demonstrated. You have an imaginary savior, we have a real one; you have a book to guide you, we take nature for our guide; you have a scheme of salvation based upon the supernatural, we have a plan based upon the natural. You believe saints communicate, we know of no saints, but know that spirits do communicate. You trust your soul's welfare to your much believing, we believe so long as we are not sure, but as soon as proof is derived belief becomes knowledge, and we can say we know that our redeemer liveth; for it is a power leading us on from day to day nearer and nearer to the

great fountain of knowledge, which is the throne of God.

We have thus briefly sketched the difference that exists between the christian of to-day and the spiritualists. It will be seen that while one desires to lead the world through belief, the other demands demonstrable proof. The relative values of the two positions are apparent without further comment; but why one is so popular and the other so unpopular cannot be accounted for on any other hypothesis than that it is easier to believe than to study out the true cause of things necessary to constitute knowledge. That the tendency is toward the positive is true; the nature of things works in the direction of the higher and more positive; and while there may be social bonds that hold societies together, the time is fast approaching when the present bonds of union will be severed, to be united upon a more lasting foundation. The little leaven is doing its work; the two worlds have joined hands, and what seems to be improbable to-day will disappear to-morrow, and we shall speak of a man as we find him, and not what his religious views claim for him.

DR. O. P. BROWN.

—To educate a man is to form an individual who leaves nothing behind him; to educate a woman is to form future generations.

—Give a lift to the poor fellows of your struggling race who are struggling to get out of the mire of life's difficulties; surrounded as we all are by exceptionally severe extremes, our sympathy and assistance should be extended toward them. Give a word of praise, of encouragement to those of your race who do anything worthy and creditable in its behalf. They are vindicating it, building it upon a strong and durable foundation.

—The most promising feature in the much vexed affair of public schooling at this time, is the growing recognition that it should educate the hand as well as the head; that schooling in things having little or no connection with the great necessity of self-support is not enough for the children of the people; that the State, in assuming the office of the schooling upon all that need state aid in education to earn their living, and must not leave out of her schooling all those things that are required to fit the rising generation for the battle of life.—*Cincinnati Commercial Gazette*.

THE OLIVE BRANCH FOR 1884.

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

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The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., OCTOBER, 1883.

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THE PRESENT OUTLOOK OF SPIRITUALISM.

Having recently returned from Lake Pleasant, Mass, we feel that those of our readers who were not privileged to attend this the largest gathering of spiritualists in the United States, may be interested to know what the prospects are for the future compared with past experiences. The meeting taken as a whole was the most successful ever held upon those grounds. In point of members there is a steady increase, and the interest manifest by both permanent and transient visitors appears to increase with each year. The slight ripple which acted as a disturbing element at the beginning subsided, and before the close of the meeting all differences had been adjusted, and a general good feeling seemed to pervade the minds of all.

In relation to the public exercises, the platform was supplied with a class of speakers, some of them new to many of the older members of the society, but they had a tendency rather to increase the interest than otherwise; but it would be asking too much to expect that every speaker could equally interest an assemblage who have for years listened to the best talent in the lecture field. The majority of the lecturers were entertaining and instructive.

In so large a gathering one meets with a variety of individuals, with as great a variety of ideas and opinions; hence it is not unfrequent to witness little gatherings discussing some phase of phenomena witnessed, or criticising the ideas advanced by some one or more of the lecturers. This we believe to be a peculiarity among spiritualists every where, and of course Lake Pleasant is not an exceptional place in this particular.

Perhaps at no gathering of the kind is there such a variety of mediums to be found. We do not know of a phase of mediumship but what is represented good, bad and indifferent, but here as with every other gathering of the kind, those who can give the most satisfactory seances are most freely patronized. We might mention the names of some whose time was wholly occupied in giving sittings; but if names are not mentioned no one can take offense or feel that they have been overlooked or slighted in any manner.

We were pleased to note the increased interest manifest in what we saw, if permitted to designate, as there were introduced phases of phenomena and philosophy, more intellectual showing that the people are hungering after more substantial food so freely supplied from the storehouses of the spirit world, and so far as reports have reached us, we believe there is a stronger tendency to mind culture than to medium seeking, but of course one meets with an occasional hobby-rider who has never been unhorsed and who longs for a return of the good old days when a spiritualist was known by his eccen-

tricity rather than by his intelligence. But these eccentric persons are the exception now-a-days and not the representative characters in the movement. Upon our first visit to Lake Pleasant some six years ago, short dresses were quite common among the female attendants, but to-day we see only an occasional one in this form of attire. The majority of spiritualists realize that they are not a special creation, but have common interest with the rest of mankind; and after years spent in a vain attempt to convert the world to their peculiar notions, have accepted the inevitable, and have shaken hands with the more conservative class and are willing to admit that only through the lapse of ages can the customs of society be transformed and new orders established.

We were pleased to hear some of the lecturers calling the attention of spiritualists to the necessity of more earnest work, if they desired to see spiritualism recognized as a distinct element in society. It is apparent on every hand that the church is growing more elastic every day, and in localities where spiritual societies do not exist, the church is receiving much of its support from professed spiritualists; and as it is impossible to meddle with untempered mortar without soiling your hands and clothes, it has been so with many spiritualists at the present time. They visit the church and receive a little flattery from the deacons and minister, and really think they are doing the spirit world valuable service. This condition of things can be accounted for, and a reasonable excuse given. In most persons there is a larger devotional element that must be fed with religious food, but which they do not receive at spiritual gatherings; hence they are constantly hungering, and become easy subjects in the hands of skillful manipulators.

A very large percentage of spiritual teaching have been devoted to tearing down the churches forgetting to build anything in their stead, leaving those who have the devotional element largely developed in their natures without any place they can call their home. Some people believe strongly in prayer; they feel that they are made better by it, and are hurt when they hear prayer denounced. We believe that whatever will make a person better is good for that person, and they should be left free to do in this respect what seems best for them to do. What is wanted at our spiritual meetings is more of the religious or devotional element; the philosophy will not suffer by it, but will become more of a study than it is at the present time. As the matter stands to-day every ism known to the world is brought forward and an attempt made to associate them with spiritualism, and often very few who listen are interested in the subjects thus presented; but they are interested in spiritualism, they want to hear the subject discussed in all its ramifications but are disappointed and seek the church, willing to listen to a larger amount of nonsense so they may glean a little of the spiritual.

While the outlook is favorable in point of numbers visiting the different camp-meetings, we found in the older members a lack of interest in lectures, for the reason before stated; their souls are not fed, they have witnessed

time and again all phases of manifestations, are satisfied in regard to the continuity of life, but are hungering for the religious food their natures crave. Spiritual lecturers, especially those who perform their duties, are the poorest paid of any class of public speakers we know of. It is fair to presume that if ten dollars is offered for a lecture, we must expect to receive a ten dollar lecturer, and the same conditions must obtain among trance and inspirational speakers. A man or woman who gives their time and services year after year, receiving a mere pittance in return, cannot be in the most favorable condition to be used by the spirit world, and the greatest of all mysteries is that our speakers do as well as they do.

Spiritualists talk a great deal about the law of compensation. Suppose for the next year the law is made to apply to speakers and publishers; we think if it was there would be a much greater impetus given to the cause than is seen at the present. We saw a statement published in the Banner of Light from a correspondent that there never were so many cottages for sale at Lake Pleasant since the camp was organized, as there were at the present time. As we did not leave the grounds until after the close of the meetings, we did not learn that such was the case; property is constantly changing hands at Lake Pleasant as at other places. Every person has a price for his or her cottage or tent, and if they can find a customer who wants to buy bad enough to pay their prices they will sell, not otherwise; and we know the party who made the statement was wrongly informed or was one of the disaffected ones. We shall be greatly surprised if the next meeting will not be the largest ever held upon those grounds.

The action taken by the N. E. S. A. in regard to a national organization was a step in the right direction. We need something of this kind, and hope to see the matter pushed to completion. Spiritualists have been working singly long enough. If there is strength in numbers and organized effort, we need and want it. It is worth while to try the experiment; if we fail, we shall not be any the worse off; but the prospects are we shall gain by the effort. We hope to see a forward movement along the whole line in this matter, and show to the world that though we differ in non-essentials, in essentials we are a unit.

THE FIRST SPIRITUAL AND LIBERAL SOCIETY OF CHATTANOOGA, TENNESSEE, will hold a grove meeting near the city of Chattanooga, Tenn., commencing on the 13th and closing on the 28th day of October, 1883. This is an epoch in the South, a grand rally of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance? Also invite your appreciative friends to accompany you and partake of this feast of good things.

Fraternally yours,

J. W. WHITE, President.

J. D. HAGAMAN, Cor. Sec.

PROMOTING CHRISTIAN ETHICS.

Selected by F. Bolles.

Rev. Dr. George Dana Boardman, of Philadelphia, whose expository writings on the Creative Work, the Lord's Prayer, the Mountain Instruction, etc., have attracted wide attention, is trying to raise a fund of \$50,000 to endow a popular lectureship of Christian Ethics.

Dr. Boardman perceives what the newspapers long ago noted, but the clergy have been slow to admit, that church-going has ceased to be a popular custom in the great cities, and is rapidly ceasing to be in country villages. The forth-coming census will reveal some startling facts to the good people who are zealously working for the upbuilding of their respective denominations. The leading sects have all lost ground within the past ten years—that is to say, while some of them show a slight increase of membership, the increase has not kept pace with the increase of population. Worse yet is the deterioration in the quality of modern congregations.

Two or three generations ago the churches were manned by the strong-minded, active men of the community, and the same still holds true in many country towns. But it is no longer true of great cities and large industrial centres. As a rule, the influential element of city churches is made up of second or third-rate social timber. The classes who shape public opinion—the leading merchants, bankers, the best known physicians, lawyers and journalists, the most distinguished men of letters and science, are very slightly represented in church attendance.

These are some of the disagreeable facts which Dr. Boardman sees staring Christian teachers in the face and he thinks it better to confront them than to run away from them. He further sees that the cause of such a state of things is just what such wide-awake journals as the New York Sun long since stated it to be, namely, that the active, practical men of the nineteenth century are tired of the unending reiteration of mediæval dogmas, and are eager for common-sense moral guidance, that they are sick of chewing the cotton-stuffed doughnuts of metaphysics and hungry for the bread of life.

Dr. Boardman therefore proposes a series of lectures on Christian Ethics, the lecturers to be chosen without regard to denomination, the place to be a secular hall unconditionally free to all who will enter, the topics for discussion to include almost every subject touching man's physical, mental, social and spiritual nature, and their treatment to be Christian. Wisely directed such a lectureship would deserve and receive the cordial support of the best men of the country. Perhaps the gravest danger attending it would be that it might at times fall into the pretentious ignorance and vulgar sensation and applause which distinguished Joseph Cooke in Boston; but guarded from these might prepare the way for the greatest moral movement of modern times.

—The consciousness of wrong-doing is to the soul what a forgotten peg in a boot is to the foot. You can't be happy unless you do something about it.

REV. E. P. POWELL'S NEW BOOK.

Rev. E. P. Powell, whose sermons are so often given to our readers, has nearly ready for the press a volume of Sunday discourses on Evolution. These discourses have for the most part been heard by his Utica auditors. They are not some theological or religious talks somewhere in the range of evolution; but they undertake to set this new doctrine of life and religion and morals—of the origin and the meaning of man, plainly before his hearers, or readers. Evolution almost everyone knows something about; but what it really is and what it proves is so indefinitely comprehended that the book of Mr. Powell will be of immense value. His style is so clear and yet compact and terse that any reader can readily follow the argument, while delighted with the illustrations.

When the book is out we shall take special pleasure in introducing it to our readers more in full, and Mr. Powell has consented to allow us to publish one of the lectures in the OLIVE BRANCH for November or December. Get the book, friends, and you will get a digest of all that is written on this subject, and yet in a compact form that one will study to great advantage.

The table of contents is to consist of the following chapters.

- (1) Statement of the question between Evolution and Orthodoxy.
- (2) Some prejudices anticipated.
- (3) Argument for Evolution from the unity of Nature and the probabilities in the case.
- (4) Prophecy in Nature.
- (5) The Argument from Geology.
- (6) Rudiments of Structure and Reversion to old Types.
- (7) Mimicry in Nature.
- (8) Geographical distribution of Plants and Animals.
- (9) The Links that are missing.
- (10) Man as a member of the Series.
- (11) Origin of Life and Origin of Species specially considered.
- (12) The chasm of Intelligence and Morals between Man and Animals not impassable.
- (13) The Evolution of Language.
- (14) The Evolution of Arts and Industries.
- (15) The Evolution of Society.
- (16) The Evolution of Races.
- (17) The Evolution of Reason.
- (18) The Evolution of Morals.
- (19) The Evolution of Religion.
- (20) The Effect of Evolution on Morals.
- (21) The Effect of Evolution on Religion.
- (22) The Effect of Evolution on Education.
- (23) The General Outlook.

BOOKS AND PAMPHLETS RECEIVED NOT PREVIOUSLY NOTICED.

From Giles B. Stebbins a copy of American Protectionist's Manuel. Brother Stebbins is well known to be a careful student and profound thinker, and any work he may issue will be of valuable interest to the public. We recommend the Protectionist's Manuel to our readers, hoping they will send for a copy. Price in cloth 75 cts. Address, Giles B. Stebbins, Detroit, Mich.

GENESIS,

By Allan Kardec, translated by the spirit guides of W. J. Colville, is a work that should be in the hands of every person making the philosophy of spiritualism a study. This work is for sale by Messrs. Colby & Rich, Banner of Light office, Boston, Mass. Price cloth, \$1.50.

VITAL MAGNETIC CURE,

Showing the Natural, Electric, Magnetic and Spiritual Life Forces that control the human organism, and the Application of these Forces to relieve all Forms of Curable Disease—Mental and Physical. By a Magnetic Physician. This is a most comprehensive and compact exposition, in a perfectly intelligible form, of the virtue of the magnetic forces in individuals, and the many modes in which they act and interact in ordinary life. It contains some practical suggestions on healing the sick, from the pen of a well known doctor of divinity, the late Rev. Eliakin Phelps; also an essay that was written by and through his son while entranced. Cloth, \$1.00; postage, 8 cents.

NATURE'S LAWS IN HUMAN LIFE:

An exposition of Spiritualism; embracing the Various Opinions of Extremists, pro and con, together with the Author's Experience. By the author of "Vital Magnetic Cure." The matter treated of in this volume cannot fail to interest the reflecting and provoke thought in the skeptical. The following are some of the subjects presented: Testimony against Spiritualism; Testimony in favor of Spiritualism; Conservatism; Our Experience; Mediumship; Presentiment, Dreaming, Prophecy; Spiritualism in Court; What Good has Spiritualism done? Duplex Character of Opposing Testimony. Cloth, \$1.50; postage 10 cents.

EXPOSITION OF SOCIAL FREEDOM.

Monogamic Marriage the highest development of Sexual Equality. By the author of "Vital Magnetic Cure" and "Nature's Laws in Human Life." Paper, \$.25.

EPITOME OF SPIRITUALISM AND SPIRIT-MAGNETISM—THEIR VERITY, PRACTICABILITY, CONDITIONS AND LAWS.

By the author of "Vital Magnetic Cure," "Nature's Laws in Human Life," etc. These subjects, to receive universal attention, should have an established philosophy founded upon laws and principles that are reliable and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims before making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Just the pamphlet for skeptics who look upon the subjects as delusion. Paper, \$.35. Publishers, Colby & Rich, Boston.

OBITUARY.

September 21, 1883, Zacheus T. Barber, one of the old veteran workers in the cause of spiritualism answered the angel's call, and has gone to dwell with his own family and friends who had preceded him to spirit life. Seventy-nine years seems a long time to brave the buffeting and storms attendant upon an earthly existence, but this our friend and brother did without murmur or repining. The people of Deansville, N. Y., will miss Zacheus T. Barber. He was one of the monuments nature had carried out to remind the rising generation that an honest, upright man never forfeits the esteem of his fellow man; no matter how widely they may differ in their views upon religious matters, honor lives, and as age whitens the locks of the fathers, rising generations will point to them as the weary traveler scans the monuments by the wayside for information to guide him in his journey.

Mr. Barber was one of the pioneers in spiritualism, and so far as we know of him, he never wavered. Spiritualism was to him a religion. He worshipped in spirit, and he received such assurance from the unseen, but ever near friends, that for him to doubt would have been a sin. For nearly three years he was confined to his room, but in all his affliction

tions he murmured not, his only wish was to go and join his friends on the other side of the river, and we feel to congratulate them upon such an accession to their number. We shall miss the old gentleman's fatherly smile, his cordial greeting will not fall again upon our ears, but we can commune with him in spirit, and there need be no chasm between us.

The funeral services of our ascended brother were conducted by Mrs. Brigham, of Colrain, Massachusetts, on Friday, September 7th. A large concourse of people assembled to pay their last respects to the deceased, but he was not there, his spirit was with those he loved so well. Though time may roll on and the memories of the departed fade away, there is one who will be remembered and whose virtues will be extolled; that name will be Zachæus T. Barber.

DR. J. R. NEWTON, the world renowned healer, passed on to a higher life in New York City recently. His body was taken to Newport, R. I., for burial. A sketch of his work as a healer of the sick, must be of public interest, in these days of doubt and skepticism as to the healing gift being potent in this the 19th century, the same as record states occurred in the past ages. Dr. NEWTON commenced exercising his healing gift some twenty years ago. The power came to him or upon him unsought, while he was engaged in active mercantile pursuits. He considered himself called, or it to be a duty, to engage in his new mission, and well did he fill it, visiting all parts of the United States. The lame, halt and blind called upon him for relief.

His rooms contained crutches, canes and glasses that had been left with him as relics by persons that had been benefited and cured. He visited all the cities of note in the United States, also visited England, and doubtless performed more, what would be termed miraculous cures, than any man living in this age. The fruits of his work in cures and relief, are in all parts of the country, thus proving that the gift of healing is prominent in this age, notwithstanding there are persons that do not admit the fact, but cast a sneer upon all persons claiming such gifts exist in this age.

He was an outspoken spiritualist in regard to the philosophy of human life and destiny. He read much concerning the philosophy of the healing gift. He often quoted from the Bible to prove his labor was in harmony with its history, also took great pleasure in reading "Mental Cure" book, by Rev. W. F. Evans. This treatise he considered illustrated the philosophy of life, and the healing gift in a masterly manner, and so expressed himself to the writer. When the spirit power came upon him, doubtless he was in a similar condition to that of St. Paul, described in his case wherein he, St. Paul, was in doubt whether he was in the body or out of it. Dr. NEWTON's friends did not understand his peculiar spiritual condition or future work, therefore were instrumental in having him confined in an insane asylum. Doubtless they supposed it to be for his good, but the Doctor looked upon it ever afterward as wrong, and so stated to the writer. He also related the barbarous treatment he received while at the asylum from the attend-

ants. After his release he did a mighty work in healing the sick. Subsequently another attempt was made to confine him in the asylum, but he took refuge in his friends' house (Mr. and Mrs. Taylor) Sixteenth street, New York city, and afterward continued his healing mission until within a short time previous to his exit to spirit life. Many grateful souls have reason to rejoice in the aid rendered by and through his natural as well as spiritual gifts.

He did not claim to cure all persons of all diseases, or that his cures lasted always. He recognized in the laws of life that there were two natural births for human beings, one to earth life, the other to the spirit spheres. Both essential to fulfil the destiny of mankind. Suffice it to say that the doctor was a most wonderful man.

Without question he will continue his noble work in his new home, and may his mantle of healing fall upon some one worthy the cause he espoused or that came to him, and he willingly carried out the work designed for him by a power superior to himself. A. S. H.

Passed to spirit life Sunday, Sept. 16th, 1883, LILLIE M. MORGAN, youngest daughter of Mrs. Anna Morgan, of Utica, N. Y., aged 19 years.

It is the first time in our experience as journalist that we have been called upon to record so sad a circumstance as the present. We had known Lillie from her earlier days of childhood, had watched her budding into womanhood, and felt a pride in knowing that her mother had one who gave such promise, looking to her declining years. Lillie was the pet of the household; as she was loved by everyone who knew her. Sunday morning she arose as usual, and assisted her mother in her household duties. She was cheerful and bright as a May morning; going into the door yard she picked a bouquet of flowers to wear in the afternoon; she was the most happy and buoyant of all the household. Returning to the parlor she opened a drawer in the bureau and saw a bottle marked poison. What influenced her to take the bottle in her hand is a mystery. She emptied a part of its contents in her hand and then swallowed it, and in half an hour she was a corpse. The bottle contained arsenic, procured some two years ago for the purpose of poisoning a dog. The bottle was left in the drawer, no one ever dreaming that she, above all others, would make use of its contents. That she did, is why we are called upon to write this notice of her departure.

We know the act was not premeditated, but was in all probability a momentary impulse, not thinking that she was taking enough to do herself any perceptible injury, but that act cost her her life, and has brought a cloud of sorrow over the house once so full of joy and gladness. What is called death, when it occurs always brings a sadness with it. We are never ready to part with members of our families or friends, but especially is it the case with the young. They twine their affections so closely around our hearts that we can not let them go. Lillie had so endeared herself to her mother, brother and sister, and all members of her family, that they sank under the blow and refuse to be comforted. The only consolation

left to the bereaved family and friends is the knowledge they have of spirit life and communion. But for that alone, the home made vacant would be no more a home to them, but with the assurance they have of spirit communion, there is a break in the clouds, a gleam of light streams in upon their saddened hearts, and sends a ray of hope and comfort to the mother's soul. But what a joy to know that Lillie is not dead, but that she can still be one of the family. Her lightsome tread may not be heard in the old home, but her influence will be felt, and though the parting was a sad one, the meeting by and by will be a joyous one.

Funeral services were conducted by Mrs. Sarah A. Byrnes, of Boston, Mass. Though placed in a trying position, her remarks were impressive and instructive, and we know that a deep impression was made upon those who listened to her. We can not say farewell to Lillie, but only adieu until we meet again.

Passed to a higher life, from his residence at Orange Hill, Tampa, Florida, September 10th, 1883, Mr. Samuel Binkley.

He was born near the city of Lancaster, Penn., July 13th 1805, consequently was at the time of his transition aged 78 years. Mr. B. was a true-hearted gentleman, and a valued citizen.

He was at the time of his departure, and for many years previous, a firm and devoted believer in the truth of Spiritualism. He has gone to reap the rich reward of a life well-spent. J. A. B. S.

A LETTER FROM A LADY.

I desire through the columns of the OLIVE BRANCH to call attention to two books which recently came into my possession, published by Colby & Rich, Boston Massachusetts:—Vital Magnetic Cure, and Nature's Laws in Human Life,—both of which are replete with much of especial value to those just entering upon the stage of active life, male and female. Too much cannot be said in favor of a greater diffusion of knowledge on these subjects, so plainly treated by their author; and we trust his pen may never remain long idle, while so many are needing the fruits thereof. Read and think.

—The last words of Judge Jeremiah S. Black, who died recently, were as follows, to his wife: "How can I fear to cross the dark river when my father waits for me on the other shore?" And added: "Would I were as comfortable about all I leave behind unfinished in this world," and then breathed the following earnest prayer: "O, thou beloved and most merciful heavenly Father, from whom I had my being, and in whom I have ever trusted, if it be thy will, grant that my suffering end, and that I speedily be called home to Thee; and O, my God, bless and comfort Thou my Mary."

REST

not, life is sweeping by, go and dare before you die, something mighty and sublime leave behind to conquer time. \$60 a week in your own town. \$5 out at free. No risk. Everything new. Capital not required. We will furnish you everything. Many are making fortunes. Ladies make as much as men, and boys and girls make great pay. Reader, if you want business at which you can make great pay all the time, write for particulars to H. HALLATT & Co., Portland, Maine

PROOFS OF SPIRIT PRESENCE.

A friend of ours living in Utica, N. Y., but now traveling in the western states, sends us the following account of a seance with a Mrs. Mansfield, clipped from the Weekly News of Kendalville, Indiana, of August 1st, 1883. We publish the account as sent us. Not being present we cannot vouch for the truthfulness of the account, but give it for others to judge as to its merits:

A NIGHT WITH THE SPIRITS.

One week ago a young man by the name of W. A. Mansfield, came to this city with letters of recommendation to two or three of our citizens from a well-known person of Sturgis. He announced himself as a spiritual medium and could procure independent slate writings from the inhabitants of the other world. He stopped at Dr. Brown's. Several persons of our city called on him for tests in slate writing and received messages that satisfied them of their genuineness, or at least they so admitted. His method of procuring these messages is to obtain two slates, place them together, with a small bit of pencil between them. The slates are securely fastened together. The person who is to receive the message holds the slates, and the medium takes the other hand. The messages are in the handwriting and are often so recognized of the spiritual friend who sends them and signed by his name. In addition to these slate tests the medium holds what are known as dark seances or circles, of which I have attended two. Eight persons were admitted the first evening, who were all first-class people, and I can vouch for their honesty and motives in going there. The chairs were set in a circle, touching each other. The persons were seated by the medium, first a lady and then a gentleman, or as nearly so as could be. In the centre of the circle were placed a bell and a banjo, and books were placed in several of the persons' laps. The medium remarked before he took his seat that he was not or would not be responsible for what occurred, and that he could not promise any manifestations. He took his seat in the circle. The persons forming the circle took hold of hands and were instructed not to let go, I holding the medium's right hand and a lady holding his left. A feeling of almost fear passed over me for a moment, when to my astonishment I felt a hand upon my forehead, feeling the fingers distinctly. The hand felt warm and soft. The hand continued to pat my forehead almost incessantly. The medium was under considerable excitement, trembling and drawing up as though he had hold of the poles of a strong battery. I held his hand firmly and asked the lady upon the other side of the medium if his other hand was passive. She said it was. The hand continued to touch me on the forehead. I asked the question if my wife was present. She manifested her presence by continued and rapid pats upon my head. I asked her to place her hand upon my right cheek. She did so. I asked her to touch my right ear. She did so. I asked her if she was happy. She answered by three distinct touches of her hand. I asked her if our little girl was there. She answered by three touches that she was. I asked if our child would place her hand upon my forehead.

I felt the presence of a little tiny hand, differing very much from the other. I asked my wife if J. W. E., her father, was there. She answered by three touches that he was. I asked him to place his hand upon my head. He did so and it felt like a great big hand and it left the impression upon my mind that it was his hand, and to be honest in the expression of my convictions for the three quarters of an hour that I sat in the circle I felt that I was in the presence of the dead, and that they were manifesting themselves to me in this way. At the same time, others in the circle were receiving the same manifestations from those purporting to be their friends that I did from mine. Lights appeared about the circle; the little bell was carried and wrung about our heads. The musical instrument was played upon and moved about the room; books were carried from one to other's laps, and many surprising things were done which we cannot enumerate.

I do not write this article to convince or convert any one to the truthfulness of these manifestations. I would not believe that they were anything but of human origin if I had not experienced and felt them, and would take no one's say so that they were. The idea that the medium is perpetrating a fraud upon you will soon be dispelled after you are in the circle. It is not possible for him to do so. The cover of darkness is the only reason for doubt that will spring up in your mind and that is about all the argument that you can seriously offer against them. That there is something supernatural in these manifestations is quite conclusive to me and I see no objection to a thorough investigation of the subject.

From the Independent.

AT THE DOOR.

BY ROSE TERRY COOKE.

"Who's this at the door of Heaven that knocks?"
 "Let me in, I am orthodox."
 "What have you done for God and man
 In word or deed since your life began?"
 "Why do you ask about my deed?
 I've always preached the good old creed,
 Stood for Calvin with soul and strength,
 Vaunted decrees and Hell at length,
 Shut the door of Heaven on all,
 Who do not follow the word of Paul,
 Ceased not to fast and loudly pray,
 Never smiled on the Sabbath day.
 'Tis no heretic stands and knocks.
 Let me in! I am orthodox!"
 "The door you have shut on any man
 Will not open for you a span.
 Orthodoxy is not its key,
 Nor Paul nor Calvin its warders be,
 By one who sinned and bitterly wept,
 A pardoned sinner this door is kept.
 Such alone can enter in,
 Only such to the Master win."
 "Who is this at the outer door?"
 "One who was ready long before.
 Many a year has passed away
 Since I entered the holy way,
 Many a year no sinful thought
 Hath in my chastened spirit wrought.
 Spotless and pure to the keenest eye,
 Perfect in word and deed am I."
 "Not as man seeth the Maker sees,
 The words that answer thy call are these:
 "If any man say he hath no sin,
 That man lacketh my truth within.
 Here can enter no liar nor lie;

Heaven is not thy destiny.
 Its gates swing wide to the humble soul;
 For thee it will never backward roll."

"Who is this?" "Oh, let me in!
 Well have I fought with earth and sin;
 For heathen tribes I have worked and prayed;
 Hither and thither have begged for aid;
 Gathered crowds to hear me tell
 Of the pagan nations bound for Hell;
 Journeyed all country o'er,
 Scattered leaves of printed lore;
 Loudly preached and fervently prayed.
 Surely my place in Heaven is made?"
 "Where were the sinners at your side,
 When you were wandering far and wide?
 What of the humble souls you knew,
 Help and comfort asked from you?
 Where is the friend your bitter tongue
 Turned to alien with cruel wrong?
 Where is the humble heart you grieved;
 That once in your faith and truth believed?
 Well you did the greater thing,
 Which man could see and your psalm sing.
 But the little loves and dues of life,
 The healing word for the daily strife,
 The cup of water, the gentle deed,
 The ready hand for a neighbor's need—
 Where are they? Behold. He saith:
 "This is he who denies the faith,
 He who provides not for his own,
 And turns to his nearest a face of stone,
 Worse than an infidel is he.
 Scarce shall the portals part for thee."

"Open the door! Come in I must!
 Do you shut your gate upon the just?
 Many a year have I professed
 To walk the way of heavenly rest;
 Sat at the table of the Lord,
 Told His story and read His word."
 "Do not your children shrink with fear
 As the snarl from your sneering lips they hear?
 Where is the sweet and smiling wife,
 Who faded out from her tortured life?
 Who looks glad at your welcome face?
 Is your home the dwelling of Peace and Grace?
 You who talk of the better part,
 And set your foot on a quivering heart,
 Trample on hope, and love, and trust,
 Till dead they lie in the drifting dust,
 Taking upon you His name in vain,
 Soiling His glory with direst stain,
 Go to your place where he was laid,
 Who first his Master and Lord betrayed!"

"Hark! Whose summons is this I hear?
 Scarce it reaches my listening ear.
 Faint and low is the faltering call."
 "Can I ever come in at all?
 I am a sinner; but He came
 Along the wayside and called my name.
 Men looked down and passed me by,
 Women scorned me with haughty eye;
 He alone my misery heard,
 Raised me up with a healing word.
 I heard, I hear it o'er and o'er:
 'Nor do I condemn thee. Go! sin no more!'
 I, the outcast of the street,
 Washed with my tears His weary feet,
 Struggled back to tell His tale
 To other souls who falter and fail:
 To bring some help and comforting
 To the hapless children of my King.
 The dust that praises, the grass that grows
 Along the highway where He goes—
 Such am I! Oh! may it be
 Through the door ajar that His face I see?"
 Wide they turned without a sound,
 And the silent glory streamed around.
 "Penitent sinner! contrite heart!
 Come. He gives thee the better part.
 Work and faith and humble love
 Fashion the soul for its home above.
 Priest and Levite pass by no more;
 Christ hath opened for thee the door!"

RELIGION VERSUS SPIRITUALISM

I do not agree with those who consider religion necessary to the race, and who call spiritualism religion. Spiritualism is based on demonstrated facts, therefore, it is a science, the same as Chemistry, Astronomy, Physiology and Hygiene or evolution. Religion is based entirely on the assumption that the Bible is the word of God. Spiritualism rejects all man-made bibles, and looks only to nature for evidences of a higher intelligence. Religion is and always has been at war with science. It compelled Galileo to recant on his knees, burnt Servetus and Bruno and tore in pieces the beautiful Hypatia "because they taught science instead of religion."

No science and but few inventions, but what have felt the deadly animosity of religion, and to-day every effort is being made by the devotees of religion to destroy spiritualism. Spiritualism is the sovereign antidote for religion, and will, eventually, sweep every trace of it from the earth. Astronomy, geology and evolution have done much to destroy religion, but spiritualism will do more. It will finish the job, and I regard every spiritualist who prates about the religion of spiritualism, as a Judas, who is betraying the grandest truth the world has ever known into the hands of its deadliest foe. Spiritualism is the grandest of all sciences, and because it involves human existence, and reveals the destiny of the race, people are prone to call it religion instead of science. Some are so inconsistent as to call it both. As well attempt to mix oil with fire without combustion. It cannot be done.

All the sciences involve mysteries we cannot as yet comprehend, even as spiritualism does. The laws by which spirit manifestations are produced are mysteries, but not so great as those which produce a blade of grass or tint the rose, and yet one is no more a fact than the other. As well call gravitation religion, as the laws by which our spirit friends prove to us their identity. None but stupid bigots question the fact of spirit phenomena. Nearly all facts which are now accepted as science have been questioned, the same as those are now on which spiritualism is based. Every man in England but one laughed at Franklin when he discovered that electricity and lightning are identical. Every religious devotee on earth said amen when Galileo recanted on his knees before the pope. "Nevertheless the world does move." Every spiritualist has received proofs from their spirit friends that to all unbiased minds are absolute. The investigations of spiritual phenomena by Crookes, Wallace, Zollner, Hare, Sargent and others, satisfy the most rigid demands of science, and had it not been for religion, their conclusions would to-day be universally received as the absolute truth. We recognize our spirit friends by knowledge tests precisely as we do our friends here. The physical rapidly changes, therefore tests of identity through the senses are fallible. Knowledge once gained is never lost; therefore, mental or knowledge tests are infallible. We judge of the existence of our spirit friends just as we do electricity and universal ether, simply by the manifestations

they produce. Chemists investigate scientifically elements and forces precisely as we do the mind and spiritual phenomena. Throughout the whole realm of science we judge of cause from the effect. All causes are invisible and imponderable. The visible physical world is simply the result of a multitude of invisible causes. This world has undoubtedly been again and again as invisible as universal ether; yet, never was an atom the less or more. The inherent properties of matter, "the first great cause," rendered the invisible visible, and we behold this world and universe as the stupendous result of an infinite variety of invisible workers. Must we deny the existence of law and the properties of matter because the physical senses cannot grasp and weigh them? Or shall we be still more inconsistent and call them religion?

Webster says religion is faith and worship, as based on creeds and dogmas, or some system of theology, and that religious faith is belief that the bible is the word of God. Now, where in all the web and woof of Spiritualism do we find the least trace of religion, according to the above definitions? Creeds, dogmas, gods, devils, heavens, hells and priests are the essentials of religion, and all these dissolve into nothingness under the scorching, penetrating rays of the great luminary of science.

Faith begins exactly where knowledge ends, and the moment we go beyond that point, we enter the realms of speculation and religion. Religious faith being independent of all knowledge is extremely unreliable. Those who have never investigated science find no difficulty in believing the world is flat, or that the sun stands still. The less people know the more they can believe, and, consequently the more religion they may have. People were more religious in the dark ages, simply because they were more ignorant. That was pre-eminently a religious age. This is an age of science, of knowledge; religion is waning. As knowledge increases religion dies. Hugh Miller, that prince of geologists, could not reconcile the language of the rocks with the "word of God." His faith was shaken. What he had written he saw would shake the faith of the world. He became alarmed. His magnificent brain could not withstand the shock. His reason was dethroned, and he died a victim by his own hand, of the most withering, blighting curse that ever blackened and desolated this earth—religion.

To get religion people must give themselves wholly to God, believing that their sins are and will be forgiven for Christ's sake, and that all will be damned who do not believe just as they do. "Enjoying religion comes from believing that 'divine Justice' washes away their guilt, frees them from its consequences, and gives them a 'seat at the right hand of God.'" The greater their guilt the more religion they may have. The vilest criminal can have more religion and enjoy the prospect of becoming a brighter saint than those who never committed sin. It is spasmodic—seems to come in tidal waves. Like Galvan's pill, it is positive and negative, guilt and repentance, piled up in successive alternations all through life. Those who are already

good and pure need no religion; not being guilty they lack the positive and essential elements of religion. John said to Jesus, "What need have I?" Jesus replied, "Suffer it to be so now for thus it becometh us," not me, etc. Who does not see that possession and enjoyment of religion, so far as the mission of Christ is concerned, is in the exact ratio of guilt. Those not guilty are permitted to go to heaven as a species of eunuch, without religion, simply by submitting to the forms or ceremonies. They have no advantage over the guilty.

Religion is changeable. In the dark ages it was more violent, manifesting itself in torturing and butchering those who preferred knowledge to religion. To-day it is milder, spending its force in villifying character and misrepresenting science. Until recently it was "harder for the rich to enter the kingdom of heaven than for a camel to go through the eye of a needle." To-day they have the "open sesame," and are admitted to and with the highest honors, providing they will give liberally to support religion. An imaginary personal God is absolutely essential to religion. But Gods change too. Jehovah is no longer content to perform in a two-by-four box, no longer thirsts for blood and the stench of burning bullocks. He wants great cathedrals, costly churches, the pomp, parade and glitter of earthly wealth. Eighteen centuries ago charity meant "give to the poor;" to-day it is, "give to the churches and priests of God." Then costly raiment and the dazzle of riches offended him; to-day they are pleasing in his sight. Like the blood of Christ, riches enable the guiltiest wretches to shine with the greatest splendor. Blood for the soul and wealth for the body, according to the religion of to-day, is all that man needs to be great and happy. Love, charity, attending to the duties of life, communion with friends, right and wrong, a pure life, are no part of religion. People are religious only when they believe in the promises of, and worship some imaginary God. Spiritualism has no personal or imaginary God. Nature needs none. Matter with its inherent laws and properties was never created, is in and of itself omnipotent, omniscient and omnipresent. If God is in and a part of everything, then he is matter and finite. If he is outside of nature, then he is nothing—an infinite nothing. Man is the highest individualized type in the universe that is known to man. There never was and never will be an exception to the universal law of cause and effect. Religion is the only creature that ever disputed this fact; and why disfigure spiritualism by attaching to it such a hideous parasite? Far better would it have been had mankind never sought for Gods or religion. If there is a spiritualist on earth who believes the bible is the word of God, that he will not behold responsible for his bad thoughts and deeds and that believes in imaginary Gods, devils, heavens, hells, priests and saviors, that spiritualist, be he vile or pure, has got religion, not otherwise. Spiritualism and religion are incompatible as light and darkness. The world has always had too much religion. What it wants is more knowledge. Great men like Darwin, Humboldt, Franklin, Paine, Voltaire, Huxley, Haeckel, Wallace, Bladough, Ingersoll, and

Spencer, have no religion. They need none. The knowledge they have renders such a thing impossible. They attend to the legitimate business of this world, of developing a noble manhood and womanhood. They believe the study of science, or reading the great book of nature, and teaching the same to others, is the noblest work of man. There is an irrepressible conflict between science and religion, and will be until one or the other absolutely prevails. Place religion again in the ascendancy, as it was in the dark ages, and this earth would be again drenched in blood by wars and religious persecutions. There is no frenzy so degrading, brutal and blood-thirsty, as that of the religious fanatic. The legitimate fruits of religion are hatred, bigotry, intolerance, persecution, and war. Millions of the bravest and best of the race have perished in dungeons, at the stake and on the battlefield, victims of religious zeal and frenzy, all for the glory of God.

Spiritualism is the antidote that will neutralize and eliminate every trace of religion from the world and give it something better. The long-looked-for millennium will never dawn; peace, harmony and love will never be universal till that black blood-stained cloud of ignorance and superstition has been forever dissipated.

E. A. CHAPMAN.

Lowell, Mich.

FREE THOUGHT, FREE SPEECH, AND FREE ACTION.

If we believe with D'Alembert, that "*the universe is only a single fact*;" with Flammarion, that "*the universe is the action of a single thought*;" and with Parmenides that "*thought and being are one*;" we shall surely conclude that thought is at once the freest and most potent entity in the universe. This is already the conclusion of many advanced thinkers, and the whole drift of speculation based on the facts of experimental science, tends to this conclusion. We know that—adopting scientific parlance—there is no work without thought; and the physical scientists confess that "the amount of work done is proportioned to the amount of thought bestowed upon it." This would make thought to be the sole factor of the universe. But thought, as here defined, is absolute thought, the supreme and divine energy, which of its own proper vigor evolves all that we call the actual; the universe of worlds, their phenomena and their inhabitants. It would be idle to ask shall absolute thought be free, for absolute thought is almighty.

Shall thought be free? is a question ever propounded to ourselves concerning thought as we ordinarily conceive of it, in the actual, not in the absolute; thought as the product of the brain, exercised in the process of reasoning, and the outcome of which is opinion. Thought itself is infinitely free and cannot be enslaved, but opinion is a joint product of imperfect human thought and feeling. Thought and feeling are alike spontaneous, but they are unlike in this—that thought pertains to the individual, while feeling or affection is mutual, and is shared, more or less equally, among several individuals, among whom it is a common property.

What we mean, when we talk of free thought, is freedom to draw our own conclusions and form our own opinions, without molestation from those who may differ from us in opinion, or in their methods of arriving at conclusions. So far as conclusions drawn from facts are concerned, men differ because no two persons ordinarily see the same facts and from the same point of view. Reasoning consists largely in a series of intellectual perceptions. Facts do not enter all minds in the same order, and hence the combinations they form in the mind differ as the order of presentation differs. One man forms his opinions from one set of facts and another from another set, in part at least, in nearly all instances. Difference, therefore, is the rule and uniformity the exception, in human opinions, even in the class that is most purely intellectual.

But by far the most numerous opinions and beliefs entertained by mankind are the results of the action of their affectional, rather than their intellectual faculties; or at least the affectional faculties play the leading part in their formation. The emotional feelings and the fancy, which among the more ignorant masses are more active and influential than the reasoning faculties, lead them into the wildest extravagances of belief and opinion. This is the class who are most liable to take their facts upon trust, and who most readily credit stories of miracles and wonders, the very strangeness of which captivates their imaginations, while it blinds their judgments. With them, miracles and wonders give to history its charm and to religion its authority, while they give to facts only a cold and listless heed.

It is to this most numerous and irrepressible class that authority comes, surrounded and invested with all the pomp and splendors of earthly magnificence and all the wonders and mysteries of religious pretensions, and proclaims its "thus saith the King," and "thus saith the Lord," and commanding them to receive whatever may be reported to have been dictated as truth, no matter how shocking to reason; on pain of fire and faggots in this world, and endless torments in the next. Even the facts with which God in nature has surrounded them have their meanings perverted, to serve the purposes of unholy teachers. Earthquakes, tornadoes and eclipses, are represented as manifestations of divine wrath. The thunders are God's angry voice and lightnings are the furious flashes of his eyes, or bolts hurled at his enemies. Pestilence is his destroying angel, instead of the penalty of filthiness; and sunshine, rain and fruits and flowers are proofs of his goodness, notwithstanding man's unutterable wickedness. Man is utterly depraved and loathsome, unworthy of the least favor or leniency, and only fit to be cast into a lake of fire, there to forever suffer unimaginable tortures. Yet man is told that if he will believe a story, improbable on its face and repugnant to his reason, he will be received into divine favor, and permitted to enjoy an eternity of inexpressible blessedness.

Under this process what has become of thought? Humanly speaking and to all practical intents it is enslaved. Can any rational being doubt that it should be set free? Free thought, the divine gift to man, of more value

to him than all others put together, which distinguishes him from the brutes; the angel hand which guides his aspiring soul into all that is noble and exalting in this life and all that is excellent in the next; is man's heritage from God himself. Thought is free. It is the man that is enslaved, by being unfitted for the exercise of the thinking function.

Man's liberation is to be effected by free speech and a free press. In this favored land speech and the press are free, the only limitations to this freedom being its abuse; and the same limitation applies to freedom of action. There can be no question in the mind of any saved person that truth will triumph over error, if left free to combat it with the weapons of fact and reason. The only question that remains relates to the manner and mode by which truth can most speedily and effectually achieve its predestined victory.

We have instanced an extreme departure from the dictates of truth and reason, with which free thought would naturally be in harmony; but short of this extreme is to be found an almost infinite diversity of individual opinions, the causes of which we have already pointed out. Yet among the persons holding these various opinions we shall find great numbers among whom there is unity of opinion on one or more subjects, and a general agreement as to the methods to be observed in impressing the truths on which they are agreed upon the minds of others. Let such persons associate themselves together for the furtherance of the views they hold in common, let them avoid insistence upon their little points of difference, and rigidly exclude from their councils all disturbing discussions not germane to the one purpose upon which they have united. We repeat what we said at the outset, that freedom of thought is to be enjoyed "without molestation from those who may differ from us in opinion or in their methods of arriving at conclusions."

"So enjoy your own rights as not to infringe on the equal enjoyment of their own rights by others," is a free translation of a maxim as just as it is ancient, and which exactly defines the limitations of freedom of speech and action.

We are informed by returning spirits that in the spirit world, all do not mingle indiscriminately with all others, even in the same sphere; but those of similar predilections and capabilities are associated in bands, or groups, for the furtherance of particular objects and purposes; and that no interference with the business of one group is permitted on the part of any who belong to other groups. This is an example we shall do well to follow. While in union is strength, discord unstrings the services of endeavor, and scatters to the winds the seeds which should produce abundant harvests.

There is a class of enthusiasts who are so eager to champion the cause of free thought, speech and action that they are constantly infringing upon the equal rights of others to the same freedom. We cheerfully accord to them the same rights which we claim for ourselves, but we can see no sense or reason in their efforts to obtrude their peculiar doctrines upon those who dislike and repudiate them, or to engraft them on systems to which they bear no logical relation. To such meddlers we

would say, as Uncle Tobey said to a buzzing fly, as he pitched it out of the window: "Go, poor devil, the world is large enough for both you and me." The world is all before these propagandists. Let them point out and speak as freely as they please to all who are willing to read or listen to their teachings, but let them take care to respect in others the same freedom which they claim for themselves. There are hundreds of christian sects in the world, yet we do not see the members of one sect intruding themselves into the assemblies of other sects and insisting on teaching their doctrines there; even though there are many points of opinion and doctrine in which they are all agreed. The laws protect religious assemblies from disturbance, and these laws are right.

There are Jews, Moslems, Parsees, Pagans, agnostics, atheists, polygamists and Christians, of many different sects, who know of the truth of the facts and phenomena of spiritualism. We should be glad to see as many of these as feel so inclined to unite in a harmonious endeavor to disseminate the facts and principles of spiritualism; but we should strenuously insist that they do not use the spiritual rostrum or press for the discussion of the comparative merits and demerits of their discordant doctrines. A spiritual organization for the promulgation of spiritual truths will be strong, enduring and useful, just in proportion as it confines itself to its special work; and in that work it will find ample scope for all its energies. Action should be free, so far as it is dictated by thought and a definite purpose to develop the normal capabilities of mankind; but it does not follow that the tramp should be free to intrude himself into your house, eat at your table and sleep in your bed. In all efficient work there is division of labor unto different departments and non-interference.

AMERICAN EDUCATION FROM THE STANDPOINT OF C. F. ADAMS, JR.

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

My good friends, I am sure some will say, what has education to do with the pulpit, or with Sunday? It certainly ought to have everything to do with it. Can you conceive a more sacred topic than the permanent ennoblement of human beings? It is not a pleasant comment on ruling theology that its sacred topics are rather the innate badness of men than the innate improvable. Outside of the realm of the church the world has arranged of late a vast scheme that considers man's well-being. To-day there are practically two salvation schemes well established and operative. One conceives man as damned, and seeks by a plan of atonements to give him a substituted goodness and so recover him a future Paradise. The other aims by a system of carefully training his faculties and giving him a thorough mental furnishing to save him as a factor in this world. One endows him with Heaven; the other with character. The school in its primal departments and in all that part of its work which is under control of

the state found it necessary to ignore the church. The Bible was put outside of it. Our schools to-day are literally Godless. What a pity! What a pity that every boy that learns the multiplication table should not be compelled to say, 12 times 12 are 144; and there is a God—10 times 10 are 100; and I am a sinner—9 times 9 are 81, and I must be saved by Jesus' blood.

The great system for training the minds of the young is confined to teaching *facts*. It is not in the schedule to teach any hypothetical lessons about another existence. It would be considered a good reason for dismissing a teacher if he should try to lead his pupils into any theological belief. Is this wrong? Was the state blind in doing it? Old fashioned education was largely theological. It inculcated the Trinity and the Rule of Three together.

I want you fully to consider this vast and superb school system, the glory of America, yes, of modern life; that with magnetic force pulls out every child in all the land, draws him out of hut and hovel; gives him without price and compels him to take the elements of wise citizenship. There is no power like it. What our schools are, our country must be. All our hopes of American progress we concentrate in education. From nine till twenty the boy and girl are children of the state. Education is like the air and the mountain springs and God's sunshine *free*. The Kindergarten was slow to get its place; but led by Richter and Froebel, and in this country by Miss Peabody and Miss Blow, the Kindergarten is at last a part of the state system; so running back our education to early childhood—from 3 to 20—the state fathers and mothers us all. Thus we are a great secular family, brought up to know the truth and to practice it. This is what nature does for us. The common school has only the light of nature. It concerns itself with the three Rs, with Physiology, Geology, Botany and the facts over head, under foot and within us. The church is not admitted. The sacred book of the church is not studied at all. Other books are. The supernatural, the revealed, the divine is ignored in the educational system of America.

But I cannot get this subject fairly before you, well illuminated until you see that these two great institutions, the church and the common school, are not only divorced, standing out distinct, as unallied, independent forces; but until you see also that they are antagonistic in nature, and are both based and operative on essentially opposed doctrines. The church begins with three or four such axioms as these: (1) Nature is blind and has need of supernature to make its facts of value or to illuminate man's nature.

(2) Man by nature is a fallen being, and the chief object of instruction is to bring him to a knowledge of revealed truth.

(3) The chief end of man is to glorify God and enjoy him forever.

The school certainly does not say this; and if it does not in so many words deny it, it certainly starts its work logically on just the opposite premises: (1) Man is not a fallen but an improvable being. (2) Nature is full of the material for improving him. What is

needed is to bring man to an ability to see the world inside and outside of him. (3) The end of man is to be here and now a being that recognizes the needs of his being and observes those needs; a being virtuous and true as he is enlightened.

The school does not say that education will certainly make men good; but that no man can be good beyond his knowledge. Knowledge increases responsibility, but it increases ability to be true to obligations. The object of the school is to make wise citizens, and masters of those forces with which we daily come in contact. It is to make man the king of nature by training his reason to use facts, and it has done this—it has created an age of steam, electricity, printing; it has inspired man with a conviction of greater things to come; it has emancipated woman; it has lifted the race to a moral dignity of international comity. Out of the common school rises the impetus and the certainty of business progress.

On the other hand, the church, whatever good it has done, has denied the dignity of human nature, has made a by-word of rationalism, has taught the supreme value of faith, and holds its victims to-day enthralled with lies and vulgar superstitions as their only hope of eternal bliss. What a strange state of affairs! Occasionally a priest is allowed to say a prayer or deliver an address on an exhibition day, but otherwise the school forgets the church. Take care priestcraft! Take care divine revelation! But what before 3, and what after 18 or 20? Before three the child is a victim of heredity and very much mixed parental training. This is the period of biasing, and it is generally not very wisely done. The school only indirectly interferes; but by physiologically hygiene and a general unfolding of psychic laws it is very generally showing to parents that a child is literally a result of causes; *exact* result of *exact* causes; as an iron rail is an exact result of causes in the mines, in the furnace and the rolling mill. It says you must go back to prenatal causes to get at the evils of human nature. Its remedy for badness in our natures is obedience to laws of life. But the church has another remedy. It baptizes the baby.

But after the common school what then? It is here that the college begins its work, and the American college, unlike the common school, is essentially a part of church machinery. It was established to make ministers; and therefore partly belongs to the church, provided the church could take care of it. But it has for a long while appealed to the public at large for subsistence. It has offered itself as the appropriate and only means of large culture, and as a matter of fact its graduates no longer are in any large proportion ministers. The college has changed in so far as its relation to the public is concerned. It is no more fitting that a college should be Calvinistic than that it should be High Tariff or Allopathic. It stands to day as the continuation of the common school system. It is where the boys expect to go for higher education, to where the girls wish they might go. And here is where the complaint comes in on the part of men like Mr. Adams and Mr. Head. After the

common school the learner has no place to go for a higher education, except to the colleges, and if he fail there of getting that which will fit him for practical work in a world of affairs; if he fail of a mental training that will make him able to master natural forces, if in an age of sciences he is left almost wholly without a knowledge of Physiology, Biology, Political Economy and sociology in general, as well as and above all the science of ethics; if he is rather secluded than otherwise from contact with the working strife of new thoughts and then is sent out with a knowledge in the main of Latin and Greek and Trigonometry and Elocution, he has before him a hard fight and bitter disappointment. He will find that he not only knows little of what just now must be known to place him among living workers and thinkers, but that his time for such attainment has been stolen from him. Such training, says Mr. Adams, as I got was after I left college and not before—and it came hard—while I never have been able, and no matter how long I live, I never shall be able to overcome some great disadvantages which the superstitions and wrong theories and worse practices of my alma mater inflicted on me.

I must only briefly touch on this evil, that beyond the common school the whole educational scheme of America is with slight exception, of this sort, medieval in its studies, and brooded over by superstitions and fear of the age. As a matter of fact, the colleges are not only religious in nature, but sectarian. They almost all belong to diverse sects, and are intended to advance the specific interests of warring creeds. It is not possible that such should be the case without involving intense conservatism. Latin and Greek are theologically safe, but science and scientists are not. Baccalaureate sermons and inaugural addresses give us the real spirit of these institutions. They are to preserve and uphold the church. The first object is to save the young men from scepticism; to preserve them for the church. The common school is based on the common sense of the 19th century. The college is a relic of the ecclesiasticisms of the 15th. The college compels us to spend two to four years mainly in reading elementary Latin and Greek to enter its classes; then two of its four years are chiefly devoted to the same studies. So the best part of five or six years is taken away from the boy in the name of education, but really in the interest of tradition. It is not the inherent value of these studies that retains them; it is the conservative traditionary, timid, unscientific churchly spirit of the colleges. All concessions to natural science are made with ill grace. Meanwhile, thanks to the rising indignation of the age colleges are being founded of another sort.

But this feature of the subject I am especially glad to see prominently brought forward that any institution that presents itself to the young citizens as capable of affording the advantages necessary to full culture and fails to do so is a public thief. When an institution uses up 8 or 10 years of a young persons early life in studies of secondary value and then gives him a diploma as well furnished to meet the demands of this age upon him, when in reality he is merely unfurnished and is absolutely

ignorant of himself, and of his age; that institution has swindled him, has done him irreparable injury, and is worthy only of his contempt. It has not aided, but impaired him and he goes forth into busy work life unable to win his way until he has overcome his false education.

Young men are blindfolded. Your Presbyterian or Methodist college has inside of it a church. It is allied to a Theological seminary—it has in its charter that its head must be a minister of the Gospel. It mainly excludes Huxley, Darwin, Spencer and all who doubt its supernatural creed from its libraries. It is rampant with Calvinism or Arminianism. Its appeal to the public is not that it will give its pupils a most thorough training, superb furnishing for life work and farther intellectual progress, but it will be true to the church, faithful to Calvin, and if possible save the souls of the dear boys.

And what of the girls! My friends, you forget the American college is a descendant of the Monastery. The girls seminary of the nunnery. The main end of the church is as it always has been, to separate the sexes. Out of its earlier notions came celibacy of the clergy—vows of virginity and monastic retreats. The church never got over this idea of the vileness of the body—of the evil of sex. The holiest life is not family life, but a life of vows to God and the church. Out of this grew the vast number of medieval monks and nuns, and establishments for their sustenance all over Europe. Out of these, which were also schools, came the modern idea of separating the sexes in education. The common school never dreamed of this celibate tendency—this monstrous blow at nature. But the church and nature never could get on together. At the bottom of the evils of modern society one of the most potent mischiefs is this of separating the sexes in their early years. It is a curse morally. Richter in *Levaner* says strongly that one girl will keep pure a dozen boys—and one boy will equally ennoble the spirit of the girls. To separate is to awaken every instinctive passion. But naturally associated the influence of the sexes on each other is moral. As matters now are there is no place where every prurient vice is more fostered than in your seminaries and colleges. This separation is also a curse intellectually. Woman is excluded from the best advantages to culture and as a consequence children invariably inherit the average of the mother and not of the father. When the Choctaws first began to build schools they only selected the boys. But said their chief, we found the children were sure to be like their mothers, so we made no real gain in civilization until we took to educating the girls. Education becomes a matter of heredity, and we lose this so far as the woman is debarred from the highest intellectual advantages. But this separation of the sexes is also a direct personal wrong to the individual woman. It is prejudice and tradition ruling in the place where above all other places freedom should be absolute.

Whenever it is a matter of choice, I warn parents to invariably send their children to schools where both sexes are educated together. Let no one deceive you. Neither sex can fail of developing most injurious tastes, and be-

coming more or less subject to false principles, and especially developing those traits in the extreme which the presence of the other sex will tend to correct. A world of men would be a world of silly and mean braggarts. A world of women would be—I dare not tell you what. But essentially men alone grow effeminate—women alone grow masculine.

My good friends, I have taken the liberty to add to the just charges of Mr. Adams and Mr. Head the underlying cause that the college is to-day only an adherent of the church. Our higher education should be put on the footing of the common schools, divided absolutely from church and sect and left with only one aim, to give to the young American the best possible mental power and mental furnishing. There is little hope for a higher state of public morals and private morals, until the higher education is based on fearless search for the truth. Nothing is more evident than that the college is based on presupposed truth, which it is its first object to defend. There is but one end of study, one of learning, one of teaching, to discover the truth. When this spirit shall permeate our higher institutions of learning a reverence for truth will be the controlling force in society.

To know the other side of the question is the first of important duties with the student. To prevent him from finding out the real attitudes of his opponent is to make him unjust, bigoted and false. And what are we all but students. That which is to him a duty is to all a duty, just judgment, fearless defence of the right and faith in the good.

HEREAFTER.

O, heart grown wild amid the heat and tumult
Of years that hasten so, be calm and strong!
These few, brief days may mock thy high endeavor,
But O, the eternal years of God are long!
O captive soul, imprisoned, fettered, thwarted,
Cast down, oppressed, beset on every side,
Be patient! Fold awhile thy sky-born pinion;
For O, the everlasting doors are wide!
O faint with toil, who, longing, reaching, striving,
Forever grasping, ever empty stand,
"Fullness of joy" in God's great presence waiteth,
And "pleasures evermore" at His right hand!—

—Never swerve in your conduct from honest convictions. Decide because you have reason for decision, and then act because you have decided.

—Talent is of no more use without cultivation than bricks and mortar without a mason. Inspiration, is, in one sense, the gift of trying.

—Opposition is what we want and must have to be good for anything. Hardship is the native soil of manhood and self-reliance.

—When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.

—Hands joined, and not hearts, makes an incomplete circuit, which eventually results in rupture.

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IN PRISON.

The following poem was written by a young Irish convict now serving out his sentence in the Connecticut State Prison :

God pity the wretched prisoner!
 In his lonely cell to-day,
 Whatever the sin that tripped him,
 God pity him still, I pray.
 Only a glimpse of sunshine,
 Through the walls of stone,
 Only a patch of azure
 To starve his hopes upon;
 Only surging memories
 Of a past that is better gone;
 Only scorn from women,
 Only hate from men;
 Only remorse to whisper
 Of a life that might have been;
 Only a hopeless future
 For the distance yet unseen.
 Once we were little children,
 And then our unstained feet
 Were led by a gentle mother
 Toward the golden street.
 Therefore if in life's forest
 We since have lost our way,
 For the sake of her who loved us,
 God pity us still, I pray.
 O mother, gone to heaven!
 With earnest prayer I ask
 That your eye may not look earthward
 On the failure of your task!
 For even in those mansions,
 The choking tears would rise,
 Though the fairest hand in heaven
 Should wipe them from your eyes.
 And you who judge us harshly,
 Are you sure the stumbling stone,
 That tripped the feet of others,
 Might not have bruised your own?
 Are you sure the sad-faced angel
 Who writes our errors down
 Will ascribe to you more honor,
 Than him on whom you frown?
 Or if a steadier purpose
 Unto your life is given,
 A stronger will to conquer,
 A smoother path to heaven;
 If when temptations meet you,
 You crush them with a smile,
 If you can chain pale Passion,
 And keep your lips from guile,
 Then bless the hand that crowned you!
 Remembering as you go,
 It was not your own endeavor
 That shaped your nature so;
 And sneer not at the weakness
 Which made a brother fall,
 For the hand that lifts the fallen,
 God loves the best of all.—*Selected.*

A GREAT VICTORY WON.

It has been evident to every one connected with the New England Spiritual Camp-meeting Association, that sooner or later some decisive steps must be taken to protect the honor of the association from being tarnished by the advocacy of immoral sentiments or what is commonly known as free-loveism. Some three years ago a few individuals entertaining idea formerly advocated by Victoria Woodhull, began the agitation of this subject. It was supposed by the large majority of spiritualists camping on the grounds that the subject would not be revived to any extent, but in this they were mistaken; mild rebuking was misinterpreted, and the small faction grew in boldness, and finally asserted their right to advocate their

ideas openly and publicly. To such an extent were the privileges of membership abused, that the majority of the campers, feeling that they had borne the stigma and geers of the world long enough, determined to silence on the camp grounds the public utterances of all persons advocating these ideas.

It is well known that in nearly all the attempts made to organize spiritual societies, this element or the advocates of free love have managed to creep in, bringing discredit upon their movement, and finally inharmony and dissolution. Wherever this element is to be found, disease is apparent and death is sure to follow. Like all other evils, the motto of free love is rule or ruin, and parties interested in spiritualism cannot be too careful, nor make rules too stringent to guard against and crush this monster as soon as it makes its appearance. At the opening of the camp this season, this element sought to assert itself, notwithstanding there were resolutions forbidding any thing tending to bring discredit upon the cause. Under the guise of receptions this class known as free lovers, sought to advertise their ideas in defiance of all laws and regulations; to such an extent were the privileges of the camp subverted that it became necessary for the presiding officer, Dr. Beals, to give public notice that all such meetings must be discontinued; and if persisted in, measures would be taken to punish those so offending. It is needless to say that this bomb-shell was unexpected, and it brought consternation in the ranks of the enemy, and rejoicing among the friends of law and order. It was supposed the matter would end here, but the head of the serpent had been only bruised; secretly the discomfited crew continued their work; but not until Sunday, August 19th, did they make known their programme. The speakers on that day were Ed. S. Wheeler, of Philadelphia, Pa., and Mrs. Shepard Lillie, of the same place. By misrepresentations, Mr. Wheeler induced the speakers of the afternoon to occupy the rostrum in the forenoon. This the lady consented to do, though not in condition to speak by reason of having spoken on the afternoon of the day preceding (Saturday). This exchange gave Mr. Wheeler an opportunity for him to show where he stood upon the subject which had caused such deep feeling among the people camping here. Immediately after being introduced to the vast audience assembled, he began to champion the cause of the party who had made themselves so offensive to the better portion of the regular campers. Such a tirade and such profanity we never listened to upon any public rostrum before; and it was evident that a scene would follow the closing of his remarks. Having ventilated his views upon what he considered to be the rights of individuals, he proceeded to speak upon the subject he was engaged to speak upon; without going into all the details of what followed, suffice it to say that we hope never to witness another such a scene again.

The following Monday being the time for holding the annual election of officers, it was plainly seen that the people were determined to put themselves on record either for or against the dissemination of free-loveism, and we are happy to state that no party ever re-

ceived such a stinging rebuke as did these disorganisers. Monday was spent in the election of officers for the ensuing year, which resulted in the election of the old board of directors so far as they were willing to serve. Two new members were elected, T. W. Coburn of Springfield, Mass., and Judge A. H. Dailey of Brooklyn, N. Y., and every one of them are pledged to suppress all forms of immoralities, no matter under what banner they may float. Following the election of officers came the matter of amending the constitution and by-laws of the association. In a matter of so much importance dissensions were expected, but the good sense and cool judgment of the majority prevailed, and the proposed amendments were carried by an overwhelming majority, thus settling for the present and future all dissensions and showing the free-love element clearly that the people were not in sympathy with them nor will they be any longer even noticed.

The constitution was so amended as to place additional power and responsibilities upon the board of directors, and there need be no longer any fear of a repetition of past differences and offences. We append two of the resolutions passed at the annual meeting so that the spiritualist public may know just where the Lake Pleasant spiritualist association stands upon these subjects; and we can now invite all spiritualists who endorse the sentiments expressed in these resolutions, to pay a visit to these grounds the coming year, and join hands with those who are determined to rescue spiritualism from the hands of those who only use it as a cloak to cover up their unspiritual practices. We do not wish to be understood as even inferring that there has not been at all times good order maintained on these grounds. The principal cause of dissatisfaction has been caused by the presence of and the advocating of the views of a few noted free lovers.

In order to show to the world where the New England spiritual association stands, we now give the resolutions adopted after the amendments before mentioned were passed. S. B. Nichols of Brooklyn, N. Y., offers these following amendments to the constitution: No person advocating or practicing what is commonly known as Free Love, or who is living in open violation of chastity and of the laws of the state of Massachusetts, shall be permitted to become a member of the New England spiritual camp meeting association. And any person who is a member of this association, who shall advocate or practice what is commonly known as free love, shall be summoned before the board of directors of said association, and after they have received notice of the charges preferred, and an opportunity to be heard in defence, if found guilty by said board of directors, shall be deemed expelled, and shall not be permitted upon its grounds, unless re-instated by a two-thirds vote of the members present at a subsequent meeting of the association, provided that said offense of free love shall be defined as being, or advocating the living in a relation of fornication or adultery, which resolution was passed with only three dissenting voices.

Dr. J. K. Bailey of Ohio, then offered the following, which was adopted: Resolved,

That this association, recognizing the necessity of a clear definition of its position upon the vital issues in the promulgative work of spiritualism, hereby declares, that fraud, and corruption, wherever found—whether in mediumship or other relations of society—should be exposed and denounced, not only; but also that whoever may be found guilty of impure, or fraudulent practices, shall forfeit their membership and countenance of this association, such action, however, must rest upon clearly defined evidence of the fact charged.

On motion, it was resolved that the thanks of this association be and are hereby tendered to Dr. Joseph Beals for his fidelity and efficiency as its presiding officer.

We think that a good work has been done not only for the cause of spiritualism in New England, but the influence for good must be felt throughout the length and breadth of the land for, which we most devoutly pray.

From the Saratoga Sentinel.

MEDICAL FREEDOM.

To the Editor of The Sentinel:—Are the people willing to submit to the medical law, as rendered by the censors of the Saratoga county medical (allopathic) society as printed and given by the chairman of that body? I would like to print a letter from O. J. Willard, Millville, New York, in relation to what he terms almost a miraculous cure in the case of Lora Hurty, of Elmira, daughter of conductor Hurty of the Erie railroad, but it may at this time be considered an advertisement for me, and at present I will not give particulars, but suffice it to say that since my visit to this town, I have received a letter from Mr. Willard, also from the mother of the young lady, that speak volumes in favor of spirit magnetism as a remedial agent in curing disease. Will the people take hold of this matter in earnest and move to have the laws that will allow any such cures to be restricted repealed? In Massachusetts patients who had been cured by magnetism came from the state of Maine with their testimony, and assisted in preventing a similar law from being placed upon the statute books.

A. S. HAYWARD,
Magnetic Physician of Boston.

295 PEARL ST., BROOKLYN, N. Y.

AUG. 15, 1883.

To the Editor of the OLIVE BRANCH.

That veteran Free-Thinker and Spiritualist, Mr. Charles Bright, upon his recent return to Australia from an extended tour through the United States, gives his views of "Spiritualism as a sect in America," in terse and vigorous fashion. He says, "Spiritualism as a sect in America is contemptible;" "just as dogmatic and reason binding as the older sects." These words, coming as they do from so clear and logical a thinker and active worker in the reform field as Mr. Bright is well known to be, certainly deserve the careful attention of every American Spiritualist. That all sects, even the most progressive, in time exhibit a strong tendency to fossilize, and a bitter aversion to any new light upon pet theories, all history attests. That spiritualists, notwithstanding

their agreement upon the cardinal fact of spirit manifestation, differ altogether too widely in their ideas of theology and religion, to render for one moment tenable the idea of the possibility of uniting them all into a sect or church, seems clearly apparent. In speaking of "spiritualism as a sect," Mr. Bright of course means the various small societies existing, and some of them barely existing, throughout our country; and that there is, as a matter of fact in some of these organized efforts, a manifest lack of that large liberty—of that breadth and scope—so eminently characteristic of spiritualism itself, must, I think, be conceded by all fair and unprejudiced minds. And is not this very deficiency the fundamental reason why so many hundreds of spiritualists throughout our land, feel no inclination whatever to take upon themselves the bonds of organization? Indeed, the cry for organization seems to emanate altogether from the mortal and not at all from the spirit side of human existence. Let me not be understood as having no sympathy with organizations of spiritualists already existing.

The writer of this communication has a very warm side towards all these organizations; (as also and for the same reason, toward churches of the Universalist and Unitarian persuasion;) on the score of their progressive character, notwithstanding their limitations; but that spiritualism can ever be organized into an immense sect or church, seems a great tax on human credulity, when we consider, however superficially, even, the nature and tendency of spiritualism. The strength and beauty of spiritualism consists, not in any revelation of ethical principles; there are no distinctively spiritualistic principles of ethics. The ethics believed in and proclaimed by spiritualists, had already been promulgated by such moral teachers as Buddha, Zoroaster, Confucius, Jesus and a host of others. The transcendent glory of spiritualism is its demonstration of conscious, personal existence beyond the grave. The facts of spiritualism are susceptible of proof by scientific methods of investigation. All spirit phenomena so called, the friends of which deem "too sacred" to be submitted to the test of science, are, if not downright frauds, at least, not known truth. Take away the phenomena of spiritualism and there is nothing left of it. The phenomena of spiritualism, like all other scientific facts, will certainly win its way to popular acceptance; there can be no doubt about it; and that too independent of all organization. Suppose the spiritualists of America were all to organize and unite in a general propaganda, what would be the nature of the teaching promulgated as the "Gospel of Spiritualism?" Would they teach the world to believe this gospel consisted in the transcendental philosophy of Mrs. Hyzer, or the harmonial philosophy of Mr. Davis? The inspirations of Mrs. Richmond or the ethical philosophy of Mr. Tuttle? The christian spiritualism of Mrs. Brigham, or the infidel spiritualism of Mr. Denton? What a harmonious organization we should have indeed, composed of such antagonistic minds as John C. Bundy and Thomas R. Hazard, Chas. R. Miller and Bronson Murray, Nelson Cross and W. Emmette Colman, Giles B. Stebbins and Luther

Colby. How fair at the very start, the prospects of such an organization! No! no! the more I think of it, the firmer my conviction, together with that of the great mass of unchurched and unorganized spiritualists, that the time has not yet arrived for the organization of all the spiritualists of our land into another of the long list of sects already existing and—*never will come*.

Yours sincerely,

W. C. BOWEN.

SUPERSTITION.—Superstition dies hard, and not one of us now living will see its death agonies. But we can hasten them. The superstitious belief in kings is dying. The superstitious belief in religious teachers is dying. The belief in omens and ghosts is fading away, and the disbelief in ghosts has for inevitable corollary disbelief in the Christian and still more in the Jewish God. The old belief as to the Bible is weakened and held in place, as aforetime, only by salvation armies and Wesleyans. The belief in heaven and hell has of late undergone much modification. Where is it all to end? We have grounds for strong, inspiring hope, that the old order of things is passing away, and that the truer faith in earth and man, that has gladdened the lives of a noble few, is to make peace and happiness in the lives of many.—*Dr. Aveling on Superstition.*

We are pleased to learn that there are many families through the country who have one room set apart for circles and the use of their spirit friends and have ornamented them with mottoes and pictures which would be pleasing to their friends, were they in earth life, and use these rooms for no other purpose but communion with the spirit world. This is truly an altar in every house and we wish there were more of them.

W. G. C.

—Show me the man you honor; I know by that symptom, better than by any other, what kind of a man you yourself are. For you show me there what your ideal of manhood is; what kind of a man you long inexpressibly to be.—*Carlyle.*

—In this wild element of a life he has to struggle onwards; now fallen, deep-abased; and ever with tears, repentance, with bleeding heart, he has to rise again, struggle again still onward.—*Carlyle.*

—The great secret of social alchemy is to make the most of each of the ages through which we pass; to have all its foliage in spring all its flowers in summer, and all its fruit in autumn.

—To know how to say what other people only think, is what makes men poets and sages; and to dare to say what others only dare to think, makes men martyrs or reformers, or both.—*Mrs. Charles.*

—He that has never known adversity is but half acquainted with others or with himself. Constant success shows us but one side of the world, for, as it surrounds us with friends who tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

For the OLIVE BRANCH.

SHAME, REGRET AND REMORSE.

If spirit intercourse proves any one doctrine, touching the future life, stronger than another, it is that wrongful deeds, while dwelling in the body, cause in a future world shame, regret and remorse; and that deep, poignant and bitter to the spirit. If any free-thinker who tramples upon moral laws, supposes this penalty can be avoided, let him beware. The hell of churchmen, has an underlying foundation. It is not all fable, though clothed in fanciful drapery. No person arrives at mature years in this world who does not realize that an offended conscience charging down upon the soul is hard to deal with. Many take a violent exit from the body, thinking to avoid its terrible scourging; but its flames are with them still. This divine monitor never abandons its post, and whether in the body or out, it points with solemn finger to the past and warns us not to linger in the valley, but haste to the mountains, that we may breathe a purer moral atmosphere. Truthfully did the psalmist say: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there." This all-pervading, ever attending presence, reminding us of our oversteppings, and short-steppings, is not a pursuing enemy, but our dearest friend, intent on working out our salvation. Separated from this divine friend, this holy principle, this prompting conscience, we should surely drift down the dark, sluggish currents of sin, indifference and insignificance; but with this angel ever rapping at the door of our inner life, we are called again and again to our duties, all along the changing way of life, from the early morn of life to the latest hours of sunset.

The sectarian christian has an easy method of disposing of the questionable deeds of his life, but the free-thinker, the liberalist and spiritualist claim no such ready method. They perceive no possible scientific, or philosophical relationship between shedding the blood of an innocent human being, and sins committed centuries after the death of the innocent victim. Between repentance, reform and earnest labor to do good and be good, just, honorable and truthful in all our contact with humanity, there are logical consequences, there is cause and effect, which the intellect can grasp. We do not contemplate momentous consequences, proceeding from nothing, or that which has no bearing or evident connection with the order of events. I once asked an Indian spirit, who was manifesting through a medium: "How is it that you Indian spirits are so ready to return and labor for the benefit of white people, who have abused and plundered your race?" The reply was: "We have found out that by laboring for the good of others, we rise higher in spirit life." I once knew a Quaker minister who claimed that his inspirations were directly from God. I scouted his pretensions on this point, and consequently he became my enemy, at least I understood this to be among the reasons. After he had passed on to spirit life, he several times returned to me through a medium, and sent me some messages from England. At one time, when he was communicating, I questioned him as

to why he returned to me, saying, I thought you were my personal enemy, and you are about the last man I expected to hear from. He said, "the law of spirit life was such that where we had been wrong and done wrong, it is requisite that we seek all reasonable opportunities to rectify our mistakes, and unless we do this, the spirits above us will have nothing to do with us. How different this from the sectarian plan of salvation. To rise higher here, or hereafter, means industry; it means that we are not to have something for nothing, that the life towards which we are wending our way, is one of great activity. We pass from the unhappy effects of our earthly sins through earnest labor in doing good, and gradual development of the higher attributes of our being. No sudden bounds are possible; it is little by little, step by step, that we find our way to the loftier attitudes of soul life. Then why should we allow ourselves to be deceived by the supposition that simply a belief in any special member of theological dogmas can purify and elevate our souls into celestial glory for all time to come? So long as we have got to work our passage, we may as well know that in this present world, and conduct ourselves accordingly. It becomes us to be up and doing, not to squander our patrimony. Life is a swiftly flowing stream; the rocks are numerous, and sometimes hid beneath treacherous invitations. We can poorly afford to enter on the future state as mendicants and poverty-stricken paupers. How ashamed we should be to take our place at the very base of the ascending ladder of progression, having thrown away our precious opportunities for advancement, while dwelling in the physical body. It may be asked by some, in the future world, how long shall we continue to exist in a state of shame, regret and remorse concerning our errors in this rudimental state? That must differ widely with the dwellers in that land, varying according to the inherited or cultivated energy of character, industry and upward aspirations. Some may linger indefinitely among the shadows of a future state, while others, energetic and determined to rise, may go steadily forward; yet all, sooner or later, feel the upward impulse of an elevating law, making sweet music in the temple, and calling lovingly and tenderly to every waiting child of the infinite Father, to come up higher. He wraps his glorious mantle of progression, love and protection about the most lonely and belated spirit.

On a Sunday morning, some years since, a physician whom I had long known, came to me in a circle, through the wife of a German merchant. I said to him, I know who you claim to be, but I have never heard that you were out of the body. He said, "you will soon know that I am." The next morning, I received a paper from a sister-in-law, and in that his death was stated, and the item marked. Among other things, the physician said to me: "I am in a tight cage here, and how long do you think it will take me to get out of it?" I said to him, when in the body, you had a good intellect, and if you make a proper use of it in your new life, you must travel out of any unpleasant conditions surrounding you. This man had been a life-long Universalist, be-

lieving in the old antiquated doctrine, that on entering the spirit-world, all would be equally happy, elevated and refined. This was a very natural recoil from the absurd doctrine of eternal punishment, which is infinitely too bad to be true, while the opposite extremity was somewhat too good to be true; but if one had no alternative but to choose between the two, I would accept the "Restitution" plan most cheerfully, and leave our orthodox neighbors to hope for "something better."

Through the same German lady, at another time, a Quaker came to me. In this world he was a man of wealth and position in society. During my last conversation with him while in the body, he stoutly maintained that Jesus was divine in a special sense; saying that the Hicksite branch of "the Friends Society" had nothing to prove that Jesus was only a man, except the word of Elias Hicks. In his communication through the German woman, he indicated that he was disappointed with his position in spirit life. Evidently he had expected to be seated on the right hand of a personal God. He expressed himself as surprised to find Judge Edmonds occupying a high position in the spirit world, while he had supposed him to be a deluded man. I observed to him that he should not think it strange; that Edmonds started on an exalted plane in the better world, as he was in a general sense, a martyr to truth; he sacrificed largely. At least he was a philanthropist, besides being a devout lover of truth for its own sake. Then, too, he was a ripe scholar, having had large experience among his fellow-beings. That vast millions, like this orthodox Quaker, enter spirit life greatly disappointed, I believe. It would be better to make our exit not expecting too much, on our beginning in the new life; better to know in advance that a life there means work, work! and that indolence has no market value there, that the lounging, lazy man is no more respected in the future world than he is here. It were better that we should keep up here vigorous habits of industry to the last flickering moment of life if possible, that we may thus start in upon the future with our soul lamps trimmed and burning—rousing up from the slumbers of perhaps a few minutes, ready to commence our onward march through the Father's kingdom.

W. CHURCH.

—He is thy friend who speaks well of thee behind thy back.

—Be not ashamed of an humble parentage or an humble occupation; but be ashamed of vice.

—Every one in this world has his or her share of troubles and trials. Let us then try as much as we are able not to increase the burden of any by as much as the weight of a straw.

WISE

people are always on the lookout for chances to increase their earnings, and in time become wealthy; those who do not improve their opportunities remain in poverty. We offer a great chance to make money. We want many men, women, boys and girls to work for us right in their own localities. Any one can do the work properly from the first start. The business will pay more than ten times ordinary wages. Expensive outfit furnished free. No one who engages fails to make money rapidly. You can devote your whole time to the work, or only your spare moments. Full information and all that is needed sent free. Address
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