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### **SOCIAL FREEDOM.**

It is seldom that we discuss matters in the columns of the OLIVE BRANCH, not pertinent to the cause of spiritualism, therefore we must crave the indulgence of our readers for this deviation from our established rules and customs, for the following reason: In the September number we gave a report of certain matters which occurred at the Lake Pleasant camp-meeting, in which we referred in rather strong terms to the advocacy of free love doctrines by Mrs. Dr. Severance. The lady whose name was mentioned took exceptions to our position, charging us with doing her a personal injury. The matter has been finally adjusted between us, we agreeing to republish in our columns a portion of her lecture upon this subject; reserving to us the right to make what we deem fair and honest criticism of the same. We consider this subject in no way associated with spiritualism, but something that has been foisted upon it to its injury. For this reason we have craved the indulgence of our many readers. Mrs. Severance in her lecture says:

I wish to consider the question of all questions that now agitates the public mind, and which will not down at our bidding, which is being "cussed and discussed." I mean the Social Freedom question.

The fear of the discussion of this subject manifested by many spiritualists does not speak well for their confidence that Truth will always in free combat with Error come off conqueror, but rather shows the cropping out of the old sectarian fear of any new or unpopular truth.

Chas. Bradlaugh, that grand champion of Freedom in the old world, has truly said, "Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nation no longer marches forward toward the nobler life which the future holds for man. Better a thousand fold abuse of free speech than denial of free speech; the abuse of it dies in a day; but the denial of it slays the life of the people and entombs the hope of the race." Then let this and all other subjects receive careful, thorough and impartial discussion and analysis. In this way we will show ourselves scientific investigators instead of bigoted ignoramuses.

Social freedom declares every person has a right to live in his social relations according to the dictates of his own conscience and reason, the same as he has religiously; and government should protect him in that right from all interference from others, the same as it now does religiously. People must differ

in their ideas of social life the same as they do on religious matters from the same reasons, their different degrees of growth, and the man who would try to force another to his views and practices in this respect, is as truly a tyrant as the one who would try to force another to his religious views.

There are a great variety of opinions extant as to what is the highest life between the sexes. We find as we go among the least advanced in civilization women treated as slaves, beasts of burden, or articles of merchandise; parents selling their daughters for wives without regard to their wish or choice. We have progressed from one step to another in recognizing her humanity, until we have some among us who believe woman should reign as queen in the realms of the affections. Social freedom recognizes the right of the Shaker to believe in celibacy and practice the same, but does not seem to be very fearful that all men will of course become celibates if they are accorded that right. If they did, it would be worse for the world than promiscuity, of which some are so fearful. It recognizes the right of the Catholic to marry according to the rituals of their church, but knows all will not choose that method. It recognizes the right of persons to live in polygamy if they choose or in complex marriage as the Oneida community does, or the right of the varietist to live his life with those of his kind, or the monogamist to live in a dual relation.

A person may be a believer in Social freedom, and be either of these, or neither, and yet, if he recognizes the right of others to choose for themselves as best they may, as he would wish to do for himself, he is a believer in Social freedom. To assume that a person is a Shaker, a Methodist or a Free-lover because he advocates Social freedom is just as unjust as it would be to assume a man to be a Materialist or a Jew, because he believed in religious freedom. We have not social freedom guaranteed to us by law, as we have Religious freedom, hence we find people more frequently interfering with our rights by passing laws trying to force all kinds of people to one mode of life in this respect, just as some people would force others to their religious views if they had the power.

We hear the same outcry against the terrible overturning of society if social freedom should obtain that we once heard of religious freedom, and have so very recently heard against freedom for the blacks.

"Let agitation come, who fears,  
We need a flood; the filth of years  
Has gathered round us; roll them on,  
What cannot stand had best be gone."

We are told wives would desert their husbands, husbands wives, our daughters would be debauched, and general promiscuousness and prostitution would result. This, my friends, is only a picture of what actually does exist now, under our most stringent monogamic marriage laws. It is the same old cry that was set up against the liberation of the blacks, the wail of the ignorant tyrant. Do our laws prevent these evils? We can hardly take up a newspaper without seeing a list of elopements, desertions, debaucheries, child-murder and atrocities against decency and order; enough to make the "very stones

cry out in judgment against us;" and yet our opponents say these things will come of Social freedom. They have come, good friends, without it. We have all these conditions now, and have never had Social freedom. We have laws now which make woman man's slave, owned by him, soul and body, and "wives submit yourselves unto your husbands in all things" has been dinned into the ears of woman until she has failed to learn the diviner lesson, "obey the principles of your own soul." Laws have been enacted by men with no voice of woman's, making him the owner of her property and her person, and he can recover damages from any other man, if she, of her own accord, have sexual relations with him, she being his property.

If we had no guarantee of religious freedom it would not hinder people differing in religious views, but with penalties annexed to all differences it would hinder honesty of expression; so in social life our laws prohibiting all sexual relations, except in monogamic marriage, have not prevented people from different views on this subject, and giving expression to them in acts, on the sly; but I will tell you what it has done; it has converted what might have been an honest promiscuous man into a promiscuous hypocrite, thus doubling the crime, if it be one, instead of preventing it; it has licensed men to debauch women in the marriage bed until the most fearful consequences have resulted, and diseases the most appalling, often resulting in life-long misery, or premature death. I could relate cases coming under my professional observation, that would equal in sickening details and horrors the debaucheries of Southern slaves, and yet people object to hearing this subject discussed. With such persons, I think their ears are the nicest part of them.

We can hardly talk understandingly of monogamy, we know so little about it. If it is the highest condition of love—and I believe it is—there are evidently few people grown to that plane. Our marriage system from the time of wise old Solomon and God-like David down to our modern saints like Beecher and Tilton, has been a strange mixture of polygamy on the one hand and monogamy on the other, and it will remain so until we recognize the equality of man and woman in marriage, and the sovereignty of the individual over all institutions.

Can we talk very loudly of monogamy when we have a quarter of a million of prostitutes in the country, supported largely by men living in this professedly holy marriage relation, the sanctity of whose portals they fear will be invaded? They fear, rather, the grinning, ghastly skeletons will be brought to light which are behind the curtains of respectable homes, sepulchres of buried hearts.

What changes would Social freedom produce in society if guaranteed to the people? It would help to harmonize the world by recognizing individual rights. It would not alter the belief of people, only as it gave them better chance for growth, by comparing ideas in free discussion. The Shaker would still believe in and practice his celibate life until he had learned the grand lesson of the higher uses of sexuality. The Polygamist would live in accord with his faith until the growth of his understanding

would make him demand a different life, in which he would recognize woman's equality in all relations, and instead of making her his slave place her by his side as an equal with equality of rights in every department of life. The Catholic would marry according to the doctrines of his church, and believing in no divorce, "would fight it out on that line;" and every sect would live as they believed to be right. The only persons that would be specially affected by this, would be the most advanced, who have become a law unto themselves, the same as free Religionists; and there is the same necessity for different views and different forms in social life as there is in religious life, and I only hope to inaugurate a better condition in social life by education and growth, the same as in any other department of being.

There would be no overturning of society as is predicted by the conservative croaker, and as was predicted of the liberation of the Southern slaves, but the recognition of the right of human souls to be protected against all encroachments from others, would give greater facilities for growth and happiness, and would do away with this everlasting prying into and meddling with other people's business recognizing the ability of each to look after his own.

It is by education and by experience, which is the greatest of all educators, that we can expect to reach greater heights of knowledge in any department of life, and how can we educate ourselves and others except by free discussion, each uttering our most advanced thoughts with freedom. We should insist that virtue is not necessarily feminine, but that man as well as woman should be expected to be pure in their lives, and that virtue consists in living true to organic law in every department of being; that a person may be "not virtuous" just as truly by unnatural repression as by excessive indulgence, that both should be avoided. That we cannot legislate morality into people any more than we can intellectuality; both are conditions dependent upon organization and culture. I think I have made myself clearly understood in my definition of Social freedom; that it does not mean any special form, but says live your highest life and allow others to live theirs.

I am not only a believer in Social freedom, but I am a believer in Free love, and that word Free-love signifies to me the most exalted condition ever reached by mortal or angel. *Freedom* the very soil of growth and progress, and *love* the highest attribute of the Gods. The two grand principles combined forming a name that in the coming future will be honored more than any other name, and its martyrs will receive a brighter crown of glory.

There is really but one question in the matter, which is this: "Shall mutual love (as is proposed by Free-lovers) or selfish lust (as it exists to-day in and out of marriage) be the basis of the relations of the sexes? If you reply that mutual love should be the basis, then you are a Free-lover. If you reply it should be lust, you are in sympathy with the present laws and customs of society in which purity of life for woman becomes an impossibility.

I claim the only law that should, or will hold together persons of an advanced humanity will be the mutual law of attraction. That love, and love alone, will decide when the sexes shall mingle; that when two persons are drawn together by reciprocal love and mutual desire, that is a true union, and all the laws that men can frame cannot make it unholy or immoral. But, cries the objector, if every one believed that doctrine, every man would at once become promiscuous, and prostitution would become general. You are now presuming again upon the old, worn-out idea of total depravity, you are libeling your own wives, sisters and mothers; besides there could not be any such thing in Free-love as prostitution, because prostitution is entering into the sexual relation for a consideration.

Now, when a woman sells herself to a man for his gratification for five dollars a night, or for a position and a home for a lifetime, or for any consideration except love, she at once becomes a prostitute. In the one case unfit to associate with respectable women, but suitable to consort with their husbands; in the other case, a legal, respectable prostitute moving, in

the first circles in society, but morally speaking there is no difference in the two, and every time a man forces an unwilling wife to his sexual embrace, he debauches that wife, and the consequences of such debauchery is everywhere to be seen in our sickly, passion-killed wives, and still-born and half made up children.

A Free-lover raises the sexual act on which is based all of physical and spiritual life, from the mud and filth with which the ignorance of the past has slimed it over, and elevates it to the very highest pinnacle of the temple, recognizing the sacredness of its mission, as not alone the generator of all physical life, but of spirit life also. As a wrong sexuality is the most debasing of all conditions, sapping the very foundations of life physically and morally, so a rightly adjusted and harmonized sexuality is the most health-giving and spiritualizing of all the relations people are capable of entering.

What would be the effect of Free-love upon the people? In the first place a promiscuous person could not be a Free-lover, for no promiscuous person will pretend that he bases his sexual relations upon reciprocal love and mutual desire, but for self-gratification. Such persons are incapable of understanding Free-love in its true signification. They may believe in Social freedom, but not in Free-love, as they have not grown to comprehend it. Free-love would have the same effect upon people as Spiritualism has religiously. We could not afford to wrong ourselves and others in this relation; because we know the consequences are sure to follow; that if we sin we must surely suffer.

Look at a man and woman living on the beautiful plane of Free-love. Knowing as they do that love is the only bond that holds them together, how careful they would be to draw out, by every power within them, the love of their companion by making themselves the most noble, lovable and grand beings they are capable of becoming. They would see that no excess or abuse should cause repulsion, that every demand in their natures was supplied, that perfect justice was accorded to each, and that kindness and tenderness was the spirit ever pervading the household.

From such homes of peace and love would be evolved angels here on earth, beings as much in advance of those born in our present unloved relations, as those of to-day are above savage life. Is it not then a part, a very important part of Spiritualism to so enlighten and develop the people that they will beget better children, a higher grade of humanity, as well as to help reform those who are now begotten in our unequal, inharmonious relations, which we call marriage?

Who are the opposers of Free-love? There is a class of persons who from misrepresentations of others, and never having heard it explained, honestly think that it means licentiousness; but a far greater number are those who are living lives that they are anxious to cover from public gaze, so they cry out "stop thief" to turn attention from themselves. The opposers are either ignorant or are hypocrites.

As there are persons who are converted to Spiritualism who have not fully outgrown their old notions, and bring many of the absurdities of their past belief with them, making an incongruous mixture of folly and wisdom, who are pointed at by cavillers as specimens of Spiritualists, so we have those who are just growing into a comprehension of freedom, who bring with them the selfishness and love of conquest that belongs to the old conditions, and are pointed at as objectionable in their lives. They are striving for the light and will surely reach it.

We are in earnest in this work of reform, and will never cease our pleadings until every woman in the land shall stand side by side with man, his peer in every relation of life. Until all are purified from sensuality and lust, with every faculty and passion fully developed and attuned to divinest harmony; until sickness, want and crime shall be banished from the earth; until undesired maternity shall forever cease; until marriage becomes the most exalted sacrament, within whose sphere no impurity can come; until home shall be to every heart what

the poet has painted it, a haven of peace and love, and motherhood be recognized as the divinest mission of humanity.

Then what though bigotry frowns and ignorance sneers; what though prison walls loom up before us, or even death stares us in the face, we will with the strength of the angel hosts who are helping us in this grand work, press steadily onward until victory shall crown our efforts, and the glad song of freedom shall echo the grand earth round. Finally, as Fénélon said to Louis XIV, "The truth must be spoken. Woe to those who comprehend and speak it not, and woe to you if you are not worthy of hearing."

One of the first things we find in this lecture is a demand for free speech. If we were living in the absolute instead of in the practical, there could be no such thing as our rights in any direction being questioned; but living in the practical, and dealing with the practical things of this world, as well as with the impractical, the judgment of the best minds in this country, and in all countries, is now and has been, that laws are absolutely necessary for the government of people and nations; and the laws under which we are living to-day do not in any sense abridge the rights of any individual in the exercise of speech, so long as the welfare of society is not imperiled by it, and hence, this loud appeal for free speech is proof positive that the person or persons making such appeal, desires to say something they know they have no legal right to say, and hence this appeal is equivalent to a demand for the repeal of statute laws—throwing open the sluice-ways for evil speaking, as well as for the more pure and soul elevating.

In the demand made for free speech no restrictions are asked for to be put upon the most vile and brutal semblances of humanity. If the law must be repealed, or so modified as to allow one person the right to express themselves in any manner they may choose, and upon any topic or subject they please, the same right must be extended to every one. The thugs of New York and other cities would have the same rights to give utterance to their vulgarities as the more refined and cultured would have. Because one person is law-abiding and would work for the best interest of humanity, is no reason that all restrictions upon the rights of speech should be removed. Even with the laws which are now in force it is a difficult task to hold in check the lower stratas of society. Repeal all laws bearing upon this subject, and what would be the result? In our opinion we should have about as complete a hell as the wisest brain could conceive.

We hear a great deal said about free speech; one would think to listen to some of the so-called liberalist lecturers that they were in some manner deprived of their rights in this respect; but so far as our knowledge extends, they say what they please upon any subject in their discussions. No one has been interfered with yet; no officer of the law has ever arrested any one in their lectures from advocating their views, and they never will be arrested so long as they do not advocate what is immoral. Then why this bugbear; why be continually prating and asking for what is already granted to every one. The church or Christians may raise objections to the advocacy of any line of thought not in keeping with their ideas, but

they are powerless before the law to prohibit or punish what are termed heresies. Colonel Ingersoll can speak in any town or city in the United States without being legally molested, and so can Mrs. Severance. What more is wanted? We believe in free speech, and we also believe in having laws enacted and enforced for the protection of the people from the effects of evil and unwise speakings, and we are glad to know that we have a code of laws which limits speech within the boundaries of refinement and morality. There may be those who have so far progressed as to be a law unto themselves in all things, but if there are such, they are isolated cases.

The second point we desire to notice is where it is claimed that Social freedom declares every person has a right to live in his social relations according to the dictations of his own conscience and reason, the same as he has religiously, and government should protect him in that right from all interference from others, the same as it now does religiously. It is a well known fact that a person may change his religious views every day in the week if he choose, if he can find what suits him better for the time, and he is protected in it; but changing one's religious views is simply a change of belief; only the individual is concerned in this matter. But on the other hand, unlimited freedom is claimed for action; if this is not advocating prostitution and licentiousness, then we ask what the author of those strange words does really mean? One of the things in which we offended Mrs. Severance was in charging that free-loveism proclaimed the right of every woman to choose who shall be the father of her children, changing the parentage as often as their unholy lusts may demand. What we ask is the difference between what we then stated and what is claimed in this lecture? It is estimated that there are some six hundred forms of religious beliefs in the world, and according to the principles laid down by the advocates of Social freedom, a man or woman has the right to change their marital or sexual relations six hundred times in a year if they choose, and that the government should sustain and protect them. In the September number we said this doctrine was damnable. Language is inadequate to express the disgust and abhorrence that every pure minded person must feel when they consider for a moment what must be the consequence should such infamous doctrines ever be accepted and lived. In plain terms it seems to us like an attempt to make of this grand and beautiful country a national brothel, constituting the legal heads of all departments of justice as keepers and defenders of the same. But perhaps the person who delivered this lecture may say that we are carrying things to an extent not possible ever to be reached by the American people. We can only judge from the condition of things now existing; the most stringent laws are enforced to protect the weak from the strong, and to protect the chaste and virtuous from assault by the low born and vulgar. We do not say that Mrs. Severance would delight in seeing such a state of affairs. But why ask for unlimited freedom? We are not living in an ideal age, though it may be well for every one to have their ideals,

but would not the debaucher have as just a claim for his or her ideal as the lady lecturer has for hers? And we all know from experience what kind of an ideal a vile person would be. If there are any doubts upon this subject, we will state that a person's ideal is what is most prominent in their minds. The ideal of the pure will be an elevated type of manhood and womanhood. The sensualist will delight in an ideal that will pander most to his or her passions; and they are known to propagate their species more abundantly than the opposite side; at least the statistics of the country give this as the result of careful investigation.

We believe there are people who live pure, chaste lives, never refusing to obey laws made binding upon them. They are pure in thought and action because it is their nature to be such. The law is to protect the pure and true from insult and attack from the more crude portions of society. We know the conditions as they exist to-day; but what would have been the condition of society with no laws but self constituted enactments? We shudder at the thought of what would have been. We regard the law which defines how the sexes shall commingle a just and equitable law, and the person who by voice or pen advocates the abrogation of those laws we regard as an enemy to the human race. It is a rare case that law abiding citizens are heard clamoring for greater freedom than they now enjoy. They are satisfied with the freedom of speech and action guaranteed to them.

It would seem by reading this lecture that the interest of woman was only safe in the hands of these so-called social reformers. If such was the case, well might woman pray to be delivered from her friends. The truth of the matter is this, in so far as civilization advances the condition of woman is elevated. We do not believe that these social reformers can point to an instance when by the acceptance of their doctrines the condition of a single woman has been benefitted. But there are thousands of instances where woman has been benefitted under the conditions which now exist. To elevate the race you want to elevate the brains and not pander to their animal passions. The lady says "Social freedom recognizes the right of the Shaker to believe in celibacy and practice the same. Also the right of the Catholic to marry according to the rituals of their church." How magnanimous these social freedomites are. Just as though it would make any difference should they object. But she says they also recognize the right of persons to live in polygamy if they choose, or in complex marriage as the Oneida Community did, or the of the varietist to live his life with those of his kind, or the monogamist to live in a dual relation.

It is well known that under the Noyes reign the female members of the Oneida Community were made to drudge in the fields side by side with the male members of such Community, and any one who ever visited that place, could not fail to notice the downcast, dejected appearance of every woman belonging to it, and only by long indulgence were the practices allowed to be continued, and but for the law we should be still breathing in the foul emanations of corruptions issuing from that once

corrupt cesspool of human depravity. And yet these social reformers would not interfere to stop such practices. They would not lend a hand to help their sister-women rise above the bestial conditions in human life. What a noble work of reform this social freedomism is! Mrs. Severance says Social freedom "recognizes the right of the varietist to live his life with his kind." What is that but recognizing prostitution? For the man or woman who could be classed as a varietist in sexual relations would be nothing more or less than living lives of prostitution. And this is just the opinion we have held in regard to Social Freedom that their reformatory professions were simply a demand for greater license for every person to do as they pleased, regardless of the welfare of society, regardless of the condition of offspring, the result of such license, and the effect such license would entail upon future generations.

We are glad to see that Mrs. Severance admits that a person may be either of the classes before mentioned, and yet be a believer in social freedom; what more plain admissions could be expected from any one? And if the lady considers herself a practical worker in her so-called field of reform, then she should not blush to take the hand of the varietist or associate with the lowest specimen of human kind; for they are members of her party and believe the same doctrines; the only difference may be in demonstrating the work. Mrs. Severance may be pure as an angel, but another equally as demonstrative in demanding unlimited freedom of action may live the life of a debauchee. In the first instance we should say that Mrs. Severance did not believe in the practical workings of Social freedom theories. While in the other case we see clearly where these things lead to when brought into practice.

The lady says we have not social freedom guaranteed to us by law as we have religious freedom, hence we find people more frequently interfering with our rights by passing laws trying to force all kinds of people to one mode of life. In this respect just as some people would force others to their religious views if they had the power. Is there anything wrong or arbitrary in a law which demands all people to live pure lives; are not such laws safeguards for the protection of future generations against social freedomites? Instead of abrogating one of these laws now in force, let us enact more stringent laws, seeing that only by law can woman be elevated and man held accountable for his violation of law. We say give us more law, and less social freedom, such as is demanded by these would be reformers.

In the next paragraph Mrs. Severance says, we are told wives would desert their husbands, etc. If this is a picture of things as they exist under the law, what might we not expect if there was no law? No one claims that man has reached his highest yet. The great mass of mankind are living on the animal plane, hence the necessity of law. We see no comparison between the cry raised against the liberation of the black race and that uttered against social freedom. Men do not hold their wives as property. Every wife in the land has her rights before the law as much so as her husband. A man cannot maltreat his wife with impunity, while the slave holder had the

law in his own hands or had the right to do as he pleased. The cry raised against the liberation of the black man was by the owners of the black man. They knew the liberation of their slaves was in many instances bankruptcy to them. A few Northern dough-faces joined in the cry, and added to it the theory that the black man was incapable of caring for himself; but the facts prove how false were the cries of these men. We have brought the black man under law and he is making his way up in the scale of human unfoldment. There are frequent accounts of elopements, but what are the causes of them? Lust and demand for social freedom. Just what is demanded by social freedomites. If a man finds himself mated to a woman unequal to him there is a way to render this even and protection granted to the children of such unhappy union; but without law this world would be filled with fatherless children. Social freedom in our opinion would only increase the evil instead of being a remedy for it. Another charge is that we have laws now which make woman man's slave, owned by him soul and body. This is false in every particular. We would like to ask the lady if she is owned soul and body by Mr. A. B. Severance, yet she is living under the same laws as the rest of American women are, and if she is not thus owned others are not. The sayings of Paul in regard to women are not regarded as binding in this age. We have gone beyond that without the aid of social freedomites. There is no such thing as property in person, and the lady knows it as well as we do. The marriage contract is equally binding upon man and women, and any violation of that contract renders the party offending liable for the injury done to the person or beliefs of the other party. Should Social freedom obtain, there would be no redress other than personal, and instead of our papers containing occasional accounts of murders, if there was no law to which the injured could appeal, murders, suicides, and not law would prevail among all classes of society.

It is natural as the minds of men unfold that they should differ in matters of a religious character; but these differences are in beliefs, not in deeds. The majority of the people have but one mind in regard to monogamic marriages, though as the lady says "some do acts on the sly not in keeping with their professions." We should say they were at heart social freedomites. We never saw an honest promiscuous man. Perhaps the lady can give us the name and address of such an one; we would like to open correspondence with him. But why confine this matter to the male sex alone, for thus far the term man has been used in a generic sense, and if there be honest promiscuous men, then there must be promiscuous women who are equally honest. Where shall we find them? Would the lady think she was an honest woman if she were to practice promiscuity? Let us bring this subject home, that is the best way to test the matter. Words are the cheapest article of merchandise we have. There is a great deal of this kind of property given away for nothing; it is acts which determine character.

Mrs. Severance says we can hardly talk understandingly of monogamy, we know so little

about it. (We are sorry for her, and hope she will make it a study.) She says if it is the highest condition of love—and I believe it is—there are few people grown to that plane. We are pleased to have her commit herself to the justice of our position, for we believe monogamic marriages to be the only true condition in which the sexes can live. But we disagree with her in regard to the numbers of people who have reached that plane. We believe there is a great deal more of good in the world than evil; we do not believe in the doctrine of total depravity. The world is fast growing better, and the indications of this growth are apparent in an increased knowledge in reference to ourselves, obtained through the study of nature's law. It is very impolitic for the lady to throw stones at such characters as the God like David, and wise old Solomon, for they were genuine practical Social freedomites and Free-lovers; they were varietists, promiscuous men, and the lady has admitted that such people had a right to live their own lives. don't throw brick-bats, sister, you may break windows when least expected. If we remember rightly there was a strong effort made to class Mr. Beecher as a Social freedomite, and free-lover, but the attempt was a failure; but had it been done, we do not think the names of Beecher and Tilton would have been mentioned in this lecture, but rather would they have been held up to the world as the patron saints of the Social freedom movement.

We can talk just as loudly of monogamy if there were a million of prostitutes in the country; yes, more strongly. The greater the existing evils the more necessity for stringent laws. We do not believe that the quarter of a million of disreputable women are largely supported by men professedly living in holy marriage relation. This is the plea we often hear from disreputable persons; being evil minded they imagine every other person must be like unto themselves. Without doubt there are cases of this kind, but they are the exception and not the rule. To form an estimate of the standing and character of men and women, we must become familiar with their lives, we must know them; one married man seen in such company, would by a profligate man or woman, be multiplied to a hundred. Very true, we cannot legislate morality nor intellectuality into a person, but we can punish them for immoral practices; we can throw around the innocent safeguards to protect them from the machinations of evil doers, and by holding their debased propensities in check give their intellectual faculties opportunity to unfold. Evil thrives upon evil practices; restrain the individual and the evil will not propagate itself. But on the other hand make the pathway to evil and the gratification of passions easy, and the evil will grow and the little good there is in the individual must die.

Mrs. Severance says, I think I have made myself clearly understood in my definition of social freedom, that it does not mean any special form, but says live your highest life and allow others to live theirs. Then if social freedom does not offer any special form or method the elevation of the race, it is not a reformatory movement; for there must be an incentive to induce the lower stratas in society

to work up to the higher plane of unfoldment. A movement in society without a plan of action is just as apt to work one way as the other. But we think a plan has been laid down in this lecture and it is a free and easy plan. The lady says she is not only a believer in Social freedom, but is a believer in Free-love and has given her definition of the terms; but if she had used the term true love, we should say her definition was a correct one. We did not know before that there were any martyrs to the cause of Social freedom. If certain ones have attempted to advocate a doctrine at war with the best interests of society, and met with opposition on every hand, we fail to see where in they have been made martyrs of, for a doctrine so repugnant to every honest, candid person should convince them that the best thing to be done would be to acknowledge their error and turn their attention to other subjects and feel that they were engaged in a work that would benefit the race, then they might reasonably expect a crown of glory, and not otherwise.

There is really but one question in this matter, says Mrs. Severance, which is this: Shall mutual love (as is proposed by Free-love), or selfish lust (as it exists to-day in and out of legal marriage) be the basis of the relation of the sexes? There are as many kinds of love as there are shades of complexion. Free love, as we regard it, does not imply true love, and the lady has given before what she considers to be the basis of free-love; to hedge now is too late in the day. It is false that under the present laws and customs of society purity in woman becomes an impossibility, and the charge is a direct insult to every true mother, wife, sister and companion in the land, and any person making such a sweeping charge is either a lunatic or in a fair way to become one. "The mutual law of attraction" is the only law the lady recognizes to hold together man and woman, and this law as demonstrated in human life when not governed by a deeper and profound respect, is liable to change at any hour; there may be mutual attraction between one man and a number of women, and vice versa. Then according to this doctrine they must all mingle promiscuously, and when the charm is gone find mutual attraction somewhere else.

It is a very important matter to be able to determine the difference between psychology and love. There is a great deal of the former mistaken for the latter, and through that source are traceable much of the so-called unhappy marriages. True love grows stronger as time moves on. Free love is free to be made merchandise of. Mutual attraction does not imply love; men are attracted by a pretty face and figure; women are attracted by a manly form and winning manners. Two of these mutual admirers may chance to meet and marry, but the pretty face may grow wan and pale, the form lose its perfect proportions, the manly form may be bent by disease, and the individual become morose and dejected, the attractive qualities are lost to one of the parties, the other may fade and show signs of decay, but if there be not something stronger than mutual attraction to bind these two together, the dream of heaven proves to be a hell indeed. True love and principles of honor alone can



bind man and woman and make them one. Again, the lady says where two persons are drawn together by reciprocal love and mutual desire, that is a true union, and all the laws that men can frame cannot make it unholy or immoral. This is but a feint to cover the real point of attack; reciprocal to-day may not be reciprocal to-morrow; a little jar, a little stronger reciprocal love in any other direction, may break the first bonds, and if it be the woman who is deserted, unless there be a law to protect her in her rights, she and her probable offspring must fight their way through the jungles of human life alone, while the husband and father is reciprocating the lavish attentions of some more free-loving female. We are not a believer in the idea of total depravity, but know something of the practical workings in human life; and know that until man has reached by gradual steps the plane of individual responsibility, he must be kept within certain boundaries. That there are evils in society no one can deny, but to charge that prostitution is the result of restrictive law, is false. Mutual attraction sometimes brings men and women together. The woman wants a home, and the man desires a companion, and yet both live true lives; there may not be that depth of love which is apparent in others, but the charge that such a woman is no better than she who makes of her body merchandise, for no other reason than being too indolent to labor for an honest living, is an assertion too sweeping, and one that cannot be substantiated by proof. Arguments of this character only show the weakness of the position assumed. If the world needs reforming, and there are those who feel that they have a mission in that direction, let them show that they are reformers by word and deed.

The lady asks what would be the effect of Free-love upon the people? In the first place a promiscuous person could not be a free-lover. Let us go back and see what was said upon this subject. In the fifth paragraph of the lecture, Mrs. Severance says Social freedom recognizes the right of persons to live in polygamy if they choose, or in complex marriage as the Oneida Community does, or the right of the varietist to live his life, or the monogamist to live in a dual relation. She says in connection with the preceding, that a person may be a believer in social freedom and be either of these or neither. A polygamist if not a promiscuous person, what is he? So it does seem, after all, by the lady's own statement, that a promiscuous person can be a social freedomite. But there is an attempt made here at hair splitting; in this paragraph an attempt made to show a difference between social freedom and free love, before they have run together. Social freedom the lady has defined to be the right of every person to live in his social relations according to the dictates of his own conscience, that is, the right to change sexual relationships is held in reserve by the individual. As we understand it, free-love means the same thing. If love or attraction grows stronger in an opposite direction from what it had been, the right to change is embodied in the will of the person. We remember hearing a story told of two men and two women, living in a western state; their loves changed and a mutual exchange was ef-

fectured. The wife of Mr. A. went with Mr. B., and the wife of Mr. B. accepted Mr. A. This we consider a clear case of free love.

There are other points we might consider, but our space is limited and we must bring the matter to a close; but before we do so we want to say that any subject, no matter how unsavory it may be, can by a skillful artist be made to appear beautiful. Mrs. Severance is a very fair word painter; she may be honest and think she is really doing a reformatory work, but we fail to see it in that light. This social freedom theory has been a curse to the country from its first conceptions, and why it is considered by any one as belonging to spiritualism is a mystery we cannot fathom. If laws are to be repealed, the political arena is the place to work for such repeal. If woman is the slave, as these freedomites would have us believe, she is then to go among these slaves and do good work there. We have no slaves in spiritualism; every spiritualist recognizes in woman his equal, so far as her opportunities have favored her. Spiritualists are a law-abiding people; their religion is a religion of law and order, their philosophy is based upon law, and they do not wish these laws repealed. They are monogamists and are content to live in accord with nature's laws, one man and one woman. Let these would be social freedom reformers herd by themselves. There is no occasion for any one of them becoming martyrs; the conditions of the world are changing as rapidly as it is best for them to change. A jump from the cruder conditions of life into the angelic would be too hard a strain upon the nerves of most of us; far better go slow and clear all the weeds out of the path we travel.

Among these social freedomites we hear much said about the enslaved condition of woman, and charge that the church is accountable for all the ignorance, and a large proportion of the crimes perpetrated upon communities; this is a mistake. The church has always, or at least for the past half century, taught strictly moral principles. If the church has not kept pace with the advanced thinkers of this generation, they at least exert a moral influence in communities and are entitled to respect for good it has done and is doing. The Catholic church wields the most arbitrary power over the people of any religious organization, and we hear less scandal coming from that source than from any other, according to numbers. But ever since this free-love doctrine has had an existence, it has been a curse to everything religious, social or political where it has been introduced, and because a few who professed to be spiritualists have embraced these doctrines, spiritualism has been cursed by it until it is almost impossible to get an acknowledgment from the better classes in society of their real convictions. Advocates of social freedom may hurl the epithet coward at these people, and with brazen impudence defy the opinions of the public; but impudence and a disregard for the good opinions of our fellow-men must not be taken for bravery. A truly brave man or woman never boasts of their powers; they do their work and let others decide whether they are noble and true, or false and selfish.

We have no doubt but what Mrs. Severance

is as she says, in earnest in what she deems a work of reform; but in our opinion her methods are faulty. Teach the people to respect law and order, teach the young the results of vice and they will shun it; but to give greater freedom for vice and crime to increase and propagate itself is in no sense a mark of reform; and as we understand the matter, it is wholly evil and should be frowned upon by every married woman who has the welfare of humanity at heart. We have not intended to say anything reflecting upon the private character of Mrs. Severance. We have given our honest thoughts in reference to the position she assumes in her lecture, and will leave it for the public to discern which of us has the welfare of the people most at heart.

We challenge Mrs. Severance or any one advocating her views of social freedom, to show us a single instance where by the acceptance of the doctrines of social freedom one fallen woman has been restored to the ranks of virtue and honor. We challenge her to cite a single instance where a man of brutal instincts has been raised above the natural propensities of his debased nature by becoming a convert to social freedom doctrines. We challenge the advocates of this doctrine to prove that they have been instrumental in changing the social, religious or political status of woman for the better in a single instance; and we would be pleased to have them send us a record of the number of once happy homes destroyed by it, children made worse than fatherless and motherless. If this is reform, the less we have of it the better will it be for society and the world at large.

On the sudden transition of James Brooks, Railroad Conductor, son of Dr. Jas. Brooks of Ellington, N. Y., by railroad accident, Sept. 28, 1883.

The gates of the east were unlocked for the day,  
And the usher of morning looked winsome and smiled  
Young Autumn's flush jeweled-illumining was gay,  
And Hope's tender auspices fondly beguiled;  
But the choicest of all was the dear wife and boy,  
Then awaiting his coming with prattle and kiss,  
That his bosom surcharged with the floodings of joy  
Welling up from the depths of connubial bliss.

The dark moment hid till it rushed in its might,  
With its pitiless shaft and the mandate of doom,  
Yet so mercifully gauged, save the instant afright,  
That painlessly dealt was the errand of gloom.  
How powerless are words when the feeling intense,  
With expression acute when the sad tidings fell,  
(Language never defined in its accurate sense,  
In the stricken hearts hushed, must the solemn pang tell.

Love-altars were draped in the blackness of woe,  
As the bleeding souls faltering stood by the bier,  
The brotherhood asking, "why must this be so!"  
Only answered by nature's relief-tending tear,  
Fair Sympathy's garlanded roses that twine  
In faultless profusion, by kind fingers wreathed,  
With the white lily blossoms round Friendship's  
pure shrine,  
Shed their delicate fragrance deliciously breathed.

Not in vain was the hallowed incense of song  
That arose to the soul-realms of glory begun,  
Whence the anthems of angels the cadence prolong,  
And the mystic life-waves echo, "Comfort anon!"  
Immortality lights every home on the earth,  
With the flambeaux ablaze from affection's warm fire,  
And our halls thus beguiled from birth unto birth,  
Ring with voices we loved calling higher and higher.

And our heart-felt responses resound day by day,  
And our thoughts wing the air in the stillness of night,  
Till the golden-hinged portals a swinging for aye,  
Seem agleam with the welcoming gems of delight;  
Faith's soft, pearly vistas where death never comes  
Greet our vision with flowers and musical flow,  
Gracing only the joy-folds of ne'er Sundered homes,  
The happy refolded sweet homes from below.

TRYPHENA C. PARDEE.

**THE SUBJECT OF SPIRITUALISM  
CONSIDERED FROM A MA-  
TERIAL BASIS.**

The fact that some men do not comprehend the depth and scope of the philosophy of spiritualism, is not to be taken as the judgment of all men. A limited number would fain have the majority believe that Spiritualism was purely a philosophy of the heavens, that it had nothing whatever to do with the material affairs of life, and that in all the communications claiming to have been received from spirit life they were of a character wholly at variance with the needs and demands of the earth existence. Every one who has investigated the matter to any extent knows that in all communications reference is had to the life that is being lived to-day. One purpose seems to actuate every intelligent mind in spirit life, and that is to explain the relative positions of spirit in spirit form, to spirits yet encased in material form. For some reason spirit life and material life have been made to appear as separate and distinct existences, when in fact they are one, and hence whatever appertains to one, must include both, for without one, there could not be the other. The two conditions occupy the same positive relation that the spirit and body do. They are two in essence but one in principle, the thoughts of one are the thoughts of both, and what one feeds on nourishes and strengthens both. There are no dividing lines, or at least so far as human intelligence can discover.

Is it necessary for us to ask the inhabitants of the spirit world to take our case into their hands, in order that we may be taught spiritual things? We think not, rather should we examine well the things that can be seen and handled, and if possible find therein evidences of spirit life, and a basis for the philosophy explanatory of that life. What is there in what is commonly called a world of matter, to warrant any one in making the assertion that evidences of spirit presence and intelligence do not exist in the lower spheres of life. Let us take for example the world upon which you live. Is it all material substance? We think not, but rather it is a concrete mass of atomic matter, held together by the law of attraction. Let this law be abolished, and what would become of your world? The question most paramount here is what is this law and from whence does it emanate, if not from the spirit forces inhering in matter? If you have two inert bodies, if such a thing could be, they would remain stationary, the magnetic and electric powers could have no effect upon them, for the reason that they would be lifeless, which would be the condition of every atom composing this planet, if the spirit animating them was withdrawn. The law of attraction may be divided into many departments, as for instance, there is what is known as the attraction of gravity, which means the mutual tendency of all bodies to each other; there is also the attraction of magnetism, and electricity; then we have a chemical attraction or affinity. These are all parts of one great principle, and these classifications are thus made use of in order to explain the effect the law has upon different productions or atomic substances. But the moment

you prove the existence of a law that can not be amended or abolished, you then admit the presence and existence of a power that we denominate deific or spirit.

Life is spirit, and spirit is life, hence we perceive living objects and things, springing into form spontaneously, they appear to come from the earth atoms, but are in fact results of a spiritual inherent forces which always produce, but is never seen. There is also a link between man, the highest developed form of animal life, and the lowest animal or vegetable. The lower are necessary to the life and growth of the higher. Vegetable matter when taken into the stomach and after passing through a process of digestion becomes thought. What the stomach rejects passes back to its primary condition, but is reabsorbed again into other forms and species of vegetable and animal life, and finally is taken up again and passes through a similar mode of digestion, and becomes food for the brain, and finally thought. Thought is the expression of spirit and is the only absolute evidence we have, of spirit intelligence in man, while he occupies a place upon the earth. In contradistinction to this position you have the materialistic theory that intelligence is a product of matter, and when matter dies or loses its potency thought dies or loses its vitality. Beyond the present boundary of human life there is nothing, all is a blank, and the whole of life terminates when the body ceases to perform its natural functions. Then man must be the ultimate, the end, but is this position a finality? We shall endeavor to answer this question before we close our argument.

We will now examine the animal kingdom, and see if we can find any intelligence there. If we can, then we feel safe in saying that we have discovered evidence of spirit power in animals, for wherever intelligence is manifest there is evidence of a power, a force not producible by matter alone. The dog by some law can readily distinguish its master from any other person. Place him in a crowded room and the dog will search out his master, nor will he be content until he has made that discovery. The dog has not the faculty of speech, but it has the power to reason, the faculty to know. He will obey a motion of the hand or head or a word spoken to him; but his master may converse with another person and the dog pays no attention to what is said. Dogs have a faculty of foreseeing danger, and many a human life has been saved from accident by the intelligence and watchful care of the dog. We speak of this inherent faculty in man as intelligence, in the dog it is commonly called instinct, but we see only a relative difference between intelligence in man and instinct in the dog. They are both relative forces, and very often we should say what is called animal instinct was superior to what we are compelled to call intelligence in man. If we can be allowed to judge between the dog and man as we see them and know their habits, we would often be compelled to decide in favor of the dog. Who ever saw a dog become intoxicated, for the effects stimulants would produce in him. Yet we know many men who will do this. The dog will lick the hand that smites it; will man? Jesus said if a man smite

you on one cheek turn to him the other. Men do not imitate this example, but the dog will, therefore if nonresistance be a Christian grace, the dog is the truer Christian.

What is instinct if not a grade of intelligence? and if it be intelligence, then it is a product of spirit. Thus the dog has a spirit. We see no reason to doubt it. The dog fills a place in the line of ascent from the lower orders of animal life up to the human. The horse has the faculty of reasoning, it understands what its master wants it to do, it comprehends language, for you can talk to a horse and it will do as you require; if you tell it to go forward it moves forward, if you tell it to stand still it obeys; and some breeds of horses can be taught to perform wonderful things for a horse to do, but he only does them when asked to do. Then horses have a decided preference for certain kinds of food—they have organs of taste and smell. We speak of these faculties when manifest in men as marks of intelligence. If such traits of character are proofs of intellect in one case, are they not the same in both cases in degree? Both the dog and horse by natural intelligence look to man as the superior animal. How could they do this unless they had the power of reasoning? We do not say that they can or do reason from the same bases as man reasons, but that there is a link between the horse and man is true; the horse knows this as well as man does, each in their own sphere of life.

Wherever there is spirit power or intelligence manifest, there is food for thought, there is something to be learned. The philosophy of life does not begin and end with man. All life is relative, hence the philosophy of life embraces all life, material, vegetable, animal, and human life, and no one can truly investigate the phenomena of life without embracing every kind, form and species that exist. Hence the study of natural philosophy is to study the spiritual philosophy and the sciences of life are studies of the spiritual forces. What men can see and handle they do not care to investigate, but it is the unknowable which attracts them, but if unknowable, how can it produce an effect upon the mind? here is the great mystery. Every intelligent person knows that to produce an effect, there must be a cause somewhere. The fact that we do not know where to look for it, is no evidence that the cause does not exist. The effect produced must be taken as evidence that the cause does exist.

In the investigation of Spiritualism many phases of phenomena are presented, and some of them are out of what is called the natural order of things, but as we familiarize ourselves with them, we discover that they are in the line of the natural, and they were unnatural to us only because we did not know that they could be produced. In many cases phenomena seem to come spontaneous, without any law or intelligent power to regulate or govern them, but upon reflection the law by which they are produced dawns upon us and the mystery vanishes. Whatever is tangible to the outer organs of vision is material, no matter by whom or how produced, and can be examined through and by the material senses. There is no reason why any one should have recourse to spirit aid for what they can see or handle. The trouble

with investigators is, they seem to lose all confidence in their own powers while making investigations; hence there is danger of their becoming superstitious. A great many spiritualists seem to think that whatever pertains to the earthly condition is of no interest to them. Why not adopt the Christians' theory, that the earth is an accursed thing and beneath the consideration of man only so far as concerns food and raiment. We think all worlds are beautiful. They have been brought into existence by the same forces that the spirit world has been formed; and if you learn to despise one because life is not all sunshine, vexations and disappointments in spirit life would rob that life of its charms, and you would be longing to go hence. The true philosopher is one who makes the most of the present. The sun may not shine brightly in the morning, but the reason is it is obscured by clouds, the sun is just as bright as it was the day before, when perchance there was not a cloud to dim the horizon, and the air was laden with the perfume of flowers, and birds were singing on every sprig. In order to feel akin to man nature and the powers represented in nature, you must live more in the spirit, but do not soar away into the clouds expecting to find heaven there. Spirits come to earth to find their heavens, and why can not man find his in the same locality?

It is conceded by all philosophers that man is the highest form of being yet produced. Whether there will be a race of beings that will supercede man, is among the things unknowable, and is not of any interest to us at the present time. Being human, we are bound by law to follow human development as far as the mind can travel, but our starting point is the material world, there is where we have our births; we grow and unfold as the world about us unfolds, and it should be the duty of every one to feel that the world is made better by their living in it. Spiritualism, if it is worth anything at all, is valuable here; if it is worthless in one sphere of life, it will be only a burden in another world. In order to make spiritualism practical, and that is what it should be, you want to take it with you into every day life, not lock it up after the manner of Christians, but let the world see that having a principle you can live by it, and if needs be, die by it.

No one can look upon man and not feel that there was a purpose in bringing him into existence. What that purpose was it is for man to find out. The study of man as a physical being only, will lead the mind of the student to consider him in the grosser forms of matter. The machinery of the human frame is more complex than anything man has ever invented, and yet, every bone fits perfectly in its place, and unless interfered with, there can not be any friction. Now this wonderful piece of machinery grows, is not patented, is never made, nor never was made, but it grows from the minutest germ that has within it bone or muscle. Now we ask, what power causes this human growth? Is it by a natural process, or is man living under a special code of laws? So far as known, there are no special laws or decrees; what is seen in human development, physical and mental, was in the

germ, the law of growth is general, affecting king and pauper alike.

Man never reaches his highest and best estates by dwelling in the clouds. While he is a physical being his place and his interests are here, not that spiritual things should be ignored, but man is compelled to work through material substances whether he will or not—he reaches the spiritual plane through a series of evolutions, and the knowledge thus gained, is of more practical value to him, than if the same lessons had been repeated in his ears a thousand times. Experience is the most effectual teacher known to spirit or mortal. What is acquired by letters becomes the golden eggs of the future.

No one can make a study of man and not feel that there is something connected with him that can not die. If there was no stronger proof than the loves, we bear to one another, and the aspirations of man for the good, we should feel like saying that man is a being in whom rival emotions contend for the mastery; and when a man freely says to the evil "Get thee behind me," and chooses the good, then we find the right kind of character fidelity; here are traits of character found nowhere else on the planet. If there is such a thing as supernatural it must be human intelligence weighing the great principles of life, and feeling that on his decision depends the happiness of one soul, if not many souls; realizing too, that on one side are friends and popular favor, or the other a cold, uncharitable world. Yet he decides the question on its merits, and defends his decision by endorsing the weak side, because it was right. Will power is not a material product, but is a spirit force, working through matter and revealing the deity in man.

It make no difference how far advanced in spiritual ethics we may become, whether as spirits or mortals, their best thoughts are expressed in relation to man, for the mind can never conceive of an object imbued with human faculties, but what the senses incline to the human in an exalted state or condition. The God worshiped to-day by the Christian world is human in every attribute, though on an enlarged scale, or it taken mortally God is something possessing intelligent powers but when you pass a certain line the mind can go no further. But in a wild flight of fancying a beautiful picture may be sketched, but after all they must bring their God down to their conditions. We hear less about heaven being a long way off, and God within the reach of human voice than we used to—the practical man feels that his God is ever present within him; that this world with all of its sorrows and afflictions is the home of Deity as much as the skies. Hence there can be no reason for any one to die in order to see God; if they will look for him they will find him in leaf and flower, and hear his voice in the gentle breezes as it sings among the trees.

A great thing in all theological teaching is to try and fix in the minds of men that the world is a horrible place, that nothing good can come from it, and only by the grace of God can man be made pure and upright. Whatever this potent force may be, we know that its effects upon the race are felt, sensed and realized here upon this planet, it is something experienced

before death quite as strongly as after the change has taken place. But we shall not agree with the Christian in his definition of goodness in every human soul and all that is necessary for our expression of that goodness is to tap the wellspring and the yield will be according to the demand.

Spiritualism strikes at the root of all evils and hence its vicarious work must begin where evil begins; goodness and its opposites are like wheat and tares growing in the same field. Ascended spirits may direct our minds as to the best method of removing the tares, but the work of removal must be begun and carried forward by men, and not by spirits. The charges made against spiritualists by church people are in many cases warranted by the course adopted by spiritualists; test seeking and sign hunting has an injurious effect upon the minds of the masses. There may be those who can travel the ever changing paths of life without injury to themselves, but they are exceptions to the rule. The phenomena seekers are of all men the most unsettled; they are in the clouds to day, to-morrow they are doubting their own material existence. Phenomena have their place and use, but when the fact of an eternal life has once been demonstrated to the consciousness of an individual, the mission of phenomena has been fulfilled in that individual case. A study of the laws follows rest in action; and the facile principles upon which those laws rest are to be found as fully in the primary conditions of life as in the more advanced or angelic, for to know a thing it is absolutely necessary that one dig down to bed rock, and then lay the foundation for the future temple.

Spiritualists take exceptions to the Christian mode of securing to themselves a heaven in the future, for the reason they count as naught one part of nature's creative work, and by reckoning all things as evil, belonging to the mundane spheres of life, hope to gain the favor of Deity by so doing. Whatever infinite wisdom has chastened is the best an infinite wisdom could conceive. The works we see around and about us are all good, because evolved from a condition less refined; but perfection has not been reached. The duty of every spiritualist is to work in the harness of practical reform for the purpose of elevating the condition of men, for by so doing a higher type of angel life will be evolved.

A. L. THATCHER.

When poor Tom Hood was dying he could not resist the temptation to say to a melancholy clergyman who visited him: "My dear sir, I hope your religion hasn't disagreed with you!" How many people there are whose religion might be justly criticised from this standpoint. The man who then lay dying was perhaps a better Christian than the dyspeptic who met this strange rebuke.—*Sunday School Times*.

We do not go to heaven, but heaven comes to us. They whose inner eye is open to see heaven, and they who see it are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in glory."—*F. Hedge*.

**MARTIN LUTHER THE MAN.**

SERMON BY REV. E. P. POWELL DELIVERED IN  
THE OPERA HOUSE AT UTICA, N. Y.

Luther marked an era in human evolution. Last Sunday I showed how in the development of reason there were seven great points. (1) The invention of language, somewhere back, probably 100,000 years ago. 2, The invention of letters not more than from 6 to 10 thousand years ago. 3, The inventions to utilize wind power for human service. 4, The invention of printing by movable types. 5, The subjection of steam. 6, The utilization of electricity, and that the 7th is already at hand, that is the unlocking of the vast reservoir of direct solar energy. These are seen in material progress. If you look at men from a social point of view there are 6 eras of this sort. 1, The existence of families. 2, Of household communes. 3, Of village communes. 4, Of tribes. 5, Feudatories. 6, Nations, and 7, the grand international comity and friendship which is just now growing up.

Or take man in relation to locomotion and he has gone through similar evolution eras. 1, His house was a log or a cave, and this was so for long, long ages. 2, A hut of very rude construction. 3, A tent. 4, A reasonable house with architectural skill. 5, Palaces and temples. 6, Manufactories and ships.

I run over these outlines to get somewhat vivid the idea that human history has in every way been an evolution from rude and trivial beginnings up to what it is now at its best. But more particularly to introduce you to one more series of steps in which we come more especially to a just estimate of Martin Luther. To one who studies the real view of Luther and discovers how much of superstition he was subject to, the real value and position of the man is liable to be lost. It is only when you consider all human history from the evolution standpoint as rolling steadily forward by mile-stone after mile-stone that we know how to comprehend one who was born not only 300 years ago, but 300 miles to the rear. If you read Shakespeare with the moral instincts of this century you are merely convinced of his nastiness, unless you remember also that Shakspeare did not make his age, but his age made him, and that 300 years ago the pulpit as well as the stage and public and private life were coarse and rude in language. Vulgarity is only a blunt English word that means common. That is, the word that now means obscene then meant common, just as villain comes from village. So when you see Luther throwing ink-stands at devils remember devils were then a very real sort of beings. And when you hear him railing at witches and advocating their torture, remember that 300 years ago men had not outgrown the illogical notion of communicating backache and colic and dyspepsia with old women's pins and needles—for why? Do not colic pains feel sometimes for all the world like pins; therefore some old witen is really thrusting pins into you, and this is all the more clear because the good book clearly endorses the idea of witches. It is dangerous ladling your theology out of too deep antiquity, for the world outgrows old notions. The superstition that burned witches marked a very incomplete brain. To-day the leading file of human brains comprehends very clearly that witches and devils are only an old way of arguing very badly. Luther did not so see it; to him there were devils enough to supply a special tempter or group of tempters for every human being; and there were witches enough to produce all the aches and pains in back, sides and head that we now call colic,

pleurisy, pneumonia, gout, etc., and trace to drafts of air, too much beer, damp walks and bad water and bad ventilation. Our witches have all flown off on their broom-sticks and our devils have gone to home.

But hear what Luther said, Aug. 25, 1538: The conversation fell on witches who spoil milk, eggs and butter in farm yards. Luther said, I would have no compassion on these witches; I would burn them all. 'Tis said this stolen butter turns rancid and falls to the ground when any one goes to eat it. He who attempts to counteract and chasten these witches is himself corporally plagued and tormented by their master, the devil. Our ordinary sins offend God; what must then be his wrath against witchcraft, which is a sort of high treason? It merits death as a revolt of the creature against the creator." A queer sort of man you say this great Dr. and reformer who believes in witches who tip over milk-pans and make butter slip out of your mouth. And this is what he thought of that other queer lot of creatures who have not died off as easily as witches. The Scripture he says clearly shows that the devil gives unto mankind evil thoughts and suggests evil projects, as of Judas it is written that the devil put it in his heart to betray Christ. He instigated Cain to kill Abel 'Tis a powerful crafty fellow who goes about shooting his thoughts into hearts of even the Godly—as discord, despair, blasphemies.

I maintain, he says, that Satan produces all the maladies that afflict mankind. He poisons the air and water. A physician gives drugs, the devil gives poison.

Luther little imagined that in 400 years there would be a good many who considered drugs and poison as all one. The devil, he says, has two occupations—lying and murder; and he has two shapes—one as a serpent to scare us, the other as a sheep to deceive us. God gives power to the devil and to witches; without his consent they cannot touch you. And he assured his hearers of the positive truth of a story like this: A musician played at an unlawful wedding and the devil threatened to carry him off for it. He went to his minister who prayed with him and gave him scriptural passages specially good against the devil; and they watched over the poor fellow day and night to guard him; but one night the devil came in the shape of a furious wind, broke in the windows and carried off the musician and his body was found the next morning stiff and black on a tree. You and I would be more afraid of those watchful priests than of the devils, but that is all in the age. This 19th century has about as little room for devils as for witches, and we instinctively feel contempt for any one who could ever have believed in them. Furies, sirens, naiads, centaurs, devils, witches—a queer, queer lot—but they are all gone.

This is our first rather disappointed impression as we come upon the Reformer, and when by another look we find him a controversialist about what means to us largely twaddle, and logically dodging the issue and playing on words as if he could thus settle the greatest questions; and really dreadfully dogmatic about his own creed, rather than altogether tolerant and liberal, we are likely to be disappointed at the character.

There was but one really great and tolerant man that came to the front during the first struggle of Protestantism—that was Zwinglius, the Swiss, and next to him Servatus, the Spaniard, the man who was betrayed by Calvin and over whose burning he chuckled and praised God. All this we think when we first meet Luther, and we think rightly from the ordinary religious standpoint. But from the evolution

standpoint that the world has trod straight forward, era by era, we discover something about Luther that makes all the first impressions drop into secondary places.

Now let me give you one more line of evolutionary progress and you will see what I mean. (1) Men were for ages warriors. The best man was the best fighter. They inherited the brute element from below, from bird, beast, fish; from the apes that fight with stones but do not know enough to crack nuts with them. Long ages this was the law.

(2) Men fled under the influence of religion to caves and woods to become ascetics. They would no longer be a part of the brutish world.

(3) Men gave up the ascetic life and set up to be saints among their fellows.

(4) Reason, which is the one universal growing accumulating power to see more wisely and comprehend more fully, rolled the world by the era of saints and brought to birth the idea of starting moral manhood. It became at last apparent that the bravery of the warriors and the piety of the saints could be combined in one and that one be a practical man.

Now when you first find Martin Luther you find him among the saints and ascetics, for the two had a presumable union in the monasteries and nunneries of the 15th century and 16th. He was every way a believer in the abominable wickedness of worldliness. Nothing could he do for God better than to vow to quit the world and become a monk. Lightning killed a friend at his side. It was the voice of God calling him in warning tones. He forthwith left all and went to the Augustinians and begged to be admitted. Full of blood, full of German pluck and independence, full of the age which was restless; broad shouldered, hearty, loving, just the fellow for a good husband, a kind father, a state counselor—anything active, and yet gentle,—he becomes a monk. There he is behind the bars—the bars of self-isolation and moral submissiveness. That's saintship. Now imagine if you can Wendall Phillips or Horace Greeley under just such circumstances. Made up to criticise a system, yet bound not to do it. Seeing the abundant steam inside the cloisters, yet obligated not to see it. Phillips I am sure would take the breath away from his fat brethren by a speech demonstrating that they were absolutely bound to burn the monastery and hang themselves; while Greeley would become too profane for even the decrees of the Councils or the questions in Catechism.

But Luther was more out of place there than either Phillips or Greeley would have been. He was naturally a grand nature—entirely moral in his instincts; and just as intensely physical—a cross of saint and warrior, of Godfrey and Tancred—of Fenelon and Richard, the Lion Heart,—and only a monk. Doomed to a daily and perpetual platitude of shouting, working, praying, chanting, begging and then praying, sweeping, dusting and chanting. The monastery was somewhat in the condition of the Island of Java before the recent earthquake. It had spread itself over an explosive material that it neither understood nor could control. It was soon to see an explosion and a tear-up such as the church had never seen before—loss of life, loss of glory and loss of Peter's Pence.

Now stop a minute and get a picture of Europe and a picture of the crude institutions of the times, for otherwise you will not comprehend Luther. It was the climax of the age of ascetic saintship. It was about 100 years after Europe had gone mad with zeal to recapture a petty bit of land from the Turks because in it was the sepulcher of Jesus. Four times vast armies led by the greatest kings had march,



ed off to almost total annihilation. You do not understand it. Well, remember Europe was almost literally without books and without schools. What the monks preached was about all that was heard by the people outside of neighborhood gossip. Blot out your newspapers, tear up your railroads, burn your libraries, obliterate your schools, and then get your illumination from a strolling lot of unmarried monks, and after a thousand years you would believe anything and do anything. But the crusaders that got home at all came home to tell what they had seen and learned, and that was a mighty stimulus to the people.

Then just before Luther came printing, and printing set all the world crazy for books, and that gave an additional impetus to the schools and universities.

When Luther was a boy, Christopher Columbus came over and found this continent and the news was fire in the blood of the old world. The Feudal System was just collapsing into great empires and free cities. Charles V. was emperor of the Netherlands, of Spain and of Austria as well; half of civilized Europe. All this was new life, some things must come of it, and one thing that was sure to come was a better moral ideal. Monks had as little to do with such stirring times as owls have to do with the day. The church gradually slipped out of the hands of such warriors as Hildebrand and into the hands of such lovers of art as Leo X. But that did not make the papacy any purer or more valuable. All else had changed, the church must change. But it owned one-third of all Europe. It had grown into the belief that it was supernaturally inspired and the direct representative of God. Its saints were everywhere; hooded and shaven. They were such saints as Chaucer sings about in *Canterbury Tales*; but for all that they did not propose to abdicate their privileges. They could forgive sins; they had the keys of Hell and Heaven. Now this age which was beginning to be interested in the keys of new continents, new arts, new sciences, must tell them they lied.

Every great age finally begets a great man. Jesus came as a product of natural causes. His father was the universal sway of Rome; his mother was the universal yearning for God to come and rule the world. Rome had showed men what men might be; it had not enabled them to reach their ideal. So the 16th century was already revolutionized. It was the most wonderful of all ages. In its womb was the art of all arts—the power to spread wisdom into every quarter of the globe and transform every hut into a school-house. The result must be a change of moral ideals. The ascetic and saint must go—the man must come. The result was Martin Luther. No man makes his age; the age makes the man.

So you have two or three things to get rid of before getting any fair estimate of this really wonderful Luther: (1) The age was in the process of evolution just 400 years behind ours. All its ideas were its own; and the world has outgrown them, just as it will outgrow ours. (2) The papacy and the church were a part of the age, an evolution of the past like all things else, and Luther was a natural product of his age. They came into conflict for simply this reason—the interest of the church was to stay progress, to preserve the old, to revert sometimes to still older views and forms. Its standard was fixed; its authority a very ancient book and the Fathers.

But Luther felt with and represented the new life, the progressive spirit, the impulse for liberty; and you will never get an idea of any

great man except from the standpoint of evolution. Luther had the go of the age in him. The church had the stay. Luther had the vim and animal pugnacity to fight when it came to the question of go or stay. I dreamed, he said, that I had a quill in my hand and the tip of it reached to Rome and overturned the Pope's throne. The new press! The new world! The revival of learning! young science! behind Luther! Behind the church tradition, the Scriptures and God. "Men and women," said the church in an edict, "who fail to believe the doctrines of the Holy Church shall be punished as disturbers of public order: women shall be buried alive; men, if they recant, shall lose their heads; if they continue obstinate, they shall be burned at the stake." What of the *Utica Independents* in such days? If any one be suspected of heresy, no one shall shelter him or her; no stranger shall ever be admitted to lodge in a tavern unless he bring with him a testimonial of orthodoxy from the priest of his parish."

"The Inquisition shall inquire into the private opinions of every person. Those who know where heretics are shall denounce them or suffer as heretics themselves;" and we have it on record that children gave up parents and parents gave up children to be burned or buried. All inquiry you see was limited to inquiring into other people's opinions on the ruling creed. But the very pith of the age was inquiry of another sort. The printing press represented investigation; when Columbus went feeling across the Atlantic it was inquiry. This was incipient science; sure to lead to Darwin, Huxley, Goethe, Tyndal by and by. But for the first it led to Luther. And you may be sure that the fight which is going to come is simply natural evolution. It was not a strange and unheard of usurpation that the church was guilty of; not at all. The Pope was not a bit more dogmatic nor more cruel than a good many of the reformers. It was simply the motion of tremendous new forces, above all of the press, and the church was bound to stop them or be crushed.

Thousands of men there were who did not believe. Luther says that when the wafer was being consecrated by the priest, saying substantially, "Bread thou wast and bread thou art no more," he heard some of his fellow monks mutter, "Bread thou art and bread thou wilt remain." Luther was too sincere for this. Just as to day opposition to science has led to a vast deal of hypocrisy and concealed doubt in the churches so then; and we need what they needed honesty and sincerity—something nobler than seeking for popularity and a wretched fear of losing place and bread. Luther cried out for the truth and the right, every inch sincere; every inch courageous. The saint age was gone; the man age began—Luther was the man.

Now a picture of the morals which the age had, and had to get rid of. It is all concentrated in this: whatever a man did could be pardoned by the church. In other words, a man murders—a priest can mumble a few words over him and he is clear. A thief throws down a shilling; for it a scrap of paper makes him an honest man. The monks and priests are not allowed to marry; but their lives make them sensual beasts; a more licentious sort of pollution never existed than these spiritual saints. One word of Latin and they are made holy as God himself. What could come of this but a vast sink of hypocrisy? Luther comprehended the situation. If the church could not forgive sins then all this abomination was abomination; and this lust and crime must begin to stop when it was uncovered.

The very first thing the *man* does is to strike straight at the saints. You are not saints, he cries; you are hypocrites, lies. A thief is a thief; an adulterer is an adulterer so long as he sins. The church has no power to forgive sins. Never was a blow better directed; who did it hit? (1) Every prelate from Pope down, for they all got their living forgiving sin. (2) Every nasty monk and every scamp in Christendom, who must go to Hell if the church couldn't forgive them; they had sense enough to know God wouldn't. And so Luther arrayed against himself tremendous odds; all the saints and all the sinners.

You are ready now for an outline sketch of his life—just what you can write on your thumb nail and carry away with you: He was born in 1533. of peasant parentage, in a little village called Eisleben. The one all-important fact is that his father above everything else loved

truth and insisted on Martin's being absolutely a truth teller and truth-doer. The mint he came out of was sincerity. His mother was gentle and of rigid moral ideas, who in no way crossed the father's principles and discipline. You shall see the boy mounted on his father's shoulders of a stormy day, who says "If you are true and upright you shall not lack a horse and chariot; but if not you shall not even go on foot." At fifteen he went from home and by singing with a wonderful voice he had, he earned money to pay his way. At 21 he graduated at the University of Erfurt. At 22 he was giving lectures on Greek philosophy. Already and for some time his soul has been on fire; why he did not fully know. It was the age wrestling with the bigotry and lies of his inherited faith. Another year and he plunges suddenly into a convent, driven by the terrible agitation of his soul in view of divine wrath, sin and punishment. The immediate cause was the death of a dear friend by lightning. In the convent he nearly died with the struggles of mind and body. He lay for days in a rigor and trance. Getting a glimpse of light he left the convent and became Professor of Philosophy at Wittenburg. Not yet did he know what he was made for, or what he must do. But he was already Luther, son of Religious Progress; child of the revived learning, of a morally and intellectually quick age. He preached with astounding independence and great power. He was about to be a grand Doctor of Divinity, to be canonized as a saint when he died. This was only the appearance of things.

There came a man from Rome to raise money to build St. Peter's Church. He brought the power to forgive sins which the church claimed to have. For a basket of eggs you shall pay your way out of purgatory for an hundred years and here is your holy certificate. Now the monk professor understood his work. He knew now that he no longer believed the church. He drew up 95 theses declaring that no one on earth can forgive sins. These he nailed on the cathedral wall. The fire caught at once. The pedlar of indulgences fled. The people roared for Luther. The Pope tried to get him. The war was quick and sharp. The pope issued a bull excommunicating him. Luther's college boys and the professors took it out on the public green and burned it. The Elector Frederick protected Luther or he would have been disposed of. He was summoned to trial before the great assembly of church notables at Worms. This was the edict at which the great emperor Charles V. presided. His friends warned him not to go. I will go, he said, if the devils be as thick as the tiles on the houses. You see Luther did not represent sainthood but manhood. He went. The prelates tried to argue him down. They tried to get Charles V. to give him into their power. They said he must be disposed of for Germany would be lost to the church. Hurrah for Luther! he has won. He has faced the battle. The people are proud of him. The church was pitted against the evolution of the age. The age moves on. The church from that day is a breaking and a losing power.

Luther was a marvel in this: his judgment made not one radical error in days that would wholly have bewildered any one less than a genius. He organized wisely and every blow was delivered exactly where the evil lay. As soon as he was through the first onset and a breath of calm came to him he married—another wise step. Celibacy is that supreme curse of honesty and purity, that lie against nature, that permits no true health of morals.

A warrior in his courage and art of attack—a saint in the purity of his character—he becomes a *man* in that he steps out of all association with the celibate and ascetic past and into full association with the affairs of public and private life. In his creed and his views we have no interest further than that they were in the line of evolution. How vast the change wrought in modern life by this Reformation is in no way to be estimated by a list of doctrines and formulas. But in the whole tone of ever increasing protest against falsehood; in the new maxims concerning manhood, in the joyful life that has taken the place of the scourging, penances and horrible morbid terror of damnation, in the educational schemes—in the home life—in the universal personal liberty—in the religious toleration: in all these we see a growth out of that day when manhood abolished sainthood and Luther the monk stood up the MAN.

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### FREE PLATFORM.

When and wherever we have attended a gathering of Spiritualists, our ears have been greeted by the appeal of some, we will not say all, for what they are pleased to denominate a free platform. And when asked what they mean by this demand, or how they desire to be understood, they say remove all restrictions, let any one and every one have their say, reject none. Which is equivalent to saying, let there be no restrictions placed upon any one, let the Free-lover advocate his views, let the Atheist, the Materialist, Baptist, Presbyterian, the Mormon, all have their say, and what time there is left let the Spiritualist occupy that time. We doubt very much whether parties making this demand really comprehend its full import, and what the ultimate would be if it were granted. There are hundreds of religious sects in the world, there are as many different minds as there are people. Even those who subscribe to church creeds do not all entertain the same views in reference to the creeds they subscribe to. But it is thought the better policy for each party or sect to have their own form of worship, and their own place of meeting. This we call sectarian, and is so to a certain extent, but not wholly so, for the people are free to go and listen to other forms of religious worship, and not unfrequently do men and women change their views and adherence from one sect and affiliate with another. This is optional with the parties themselves. They do not if Methodists demand that a Presbyterian shall occupy the pulpit, or that a Catholic priest shall come and read mass at their altars. They invariably follow their own inclinations and join with those they are most in harmony with. Whatever may be our opinions regarding church doctrines, creeds, and discipline, we must admit that so far they have adopted wise plans; that is to say, let each one have their own house, let them advocate their own views, and if honest, respect both the individuals and their opinions.

There seems to be an idea entertained by spiritualists that having left the church, they have passed outside and beyond all law pertaining to associative work, preferring chaos to anything like united effort; and should one person or a committee present a declaration of principles as the basis of a new organization, they dodge the matter with as much concern as if they were in danger of being hit on the head with a brick. But when by some event in nature a number of these sensitive persons are brought together in convention, they immediately raise the cry, let us have a free platform. No one can injure us, let them say what they will. This is kind of a selfish view to take of any matter. Suppose the same principles were carried out in political matters, that is, suppose the Republican party had called a mass meeting of all Republicans in the district, had made arrangements with speakers to address the meeting, after the meeting had been called to order, some one should rise and offer a resolution that in their opinion it would be better to have a free platform, let Democrats have equal privileges; any one can see what the result must be.

Mankind are by nature clannish; they must have a definite object in view or they never

succeed. No one has mental caliber sufficiently developed to be all things to all men. Spiritualists cannot be spiritualists and at the same time work in harmony with materialists, for they are two direct opposites; one declaring that they know there is no such thing as death, that the spirit lives after it leaves the physical body, and can under favorable conditions hold communion with mortals. The other party says there is no such thing as spirits; death ends all, and all that has been said about spirits surviving the death of the body is false. Both parties are equally firm in their convictions. Can they work for the same end? We think not. There may be subjects upon which both can agree, but they are not the fundamental principles of spiritualism. Protestants and Catholics may fraternize and work in harmony with each other in some local or charitable enterprise; so may spiritualists and materialists; but when you come to matters of religious belief, they are Catholics and Protestants, Spiritualists and Materialists; their religious convictions separate them.

As we understand it the object of the spiritual movement is to remove from the minds of men the old ideas regarding death, the atonement, the resurrection and all attendant superstitions. When they work it is for the purpose of propagating these ideas and principles but they do not debar the Materialists or Christians from meeting with them, but rather welcome them as they do every one, regardless of belief or conviction; and naturally expect similar courtesies should we attend any of their services. There have been attempts to unite for specific purposes Spiritualists and what are termed Liberals; the manner of expression or the use of the term would imply that spiritualists are not liberal in their views. But the use of the term liberal, unless associated with something definite, that has an existence, amounts to nothing. We naturally conclude that it was the intention to include Christians and Materialists who are liberal enough in their views to listen to what another might have to say, though they did not believe a word in what was said. It would require a great amount of liberality under such circumstances to keep a live man in his seat for any length of time; the natural tendency of such a person would be to inflict just as severe punishment upon his spiritualistic friend at the first opportunity; strife and bickering would be the natural result.

We ask what has the Christian religion that is soul elevating that Spiritualism has not? What has Materialism, Atheism, Infidelity, Buddhism or any other ism that tends to build up a more perfect type of manhood, not found in Spiritualism. As we understand, Spiritualism embraces and endorses all that is good, moral and pure wherever found; its platform is the broadest known to mankind; but it has its specified objects, which include a scientific and philosophical examination and discussion of all phases of phenomena; the scientific and philosophic relations and conditions of life, the growth and development of mankind and his unfoldment in another state of being. We think here is matter enough for investigation; there is no reason why any one should feel

hungry and not find sufficient digestible food to satisfy their cravings.

The spiritual platform, the spiritual press have a specific work to do, and the moment that is lost sight of disintegration begins. The true liberty does not mean unlimited freedom, for every one to do and say what may please their fancy; rules, regulations and laws, are absolutely necessary to keep a free people within the boundaries of freedom. Unlimited freedom becomes license, and then criminal. If it were not for law, men would know nothing about freedom. When you start a conscious man on the track, and say to him, go and do just as you like to do; that moment he begins to feel his responsibility to something or somebody; it is natural that he should.

The spiritual platform should be free for the discussion of any and all matters pertaining to spiritualism, and as we have stated spiritualism embraces all the soul ennobling principles found in any and in all religions or philosophies; we want to learn the bearings these theories and philosophies have upon the spirit; we want to get acquainted with ourselves, to know who we are, what we are, and the object of our being. Hobby-riders are the loudest in their demand for a free platform; and the trouble will be as it has always been; if the doors are open to one, they must be kept open for all; and any one who has mingled with the people of the world can form some idea of the number of hobby-riders there are in every community. Unfortunately there are a few to be found in the spiritual ranks, (we wish there were less) who seem to think that they hold the keys to the heavenly gates, and unless they can ventilate their ideas, the vessel will sink, and the whole crew perish with it. That class want a free platform for themselves, but not for others. Then there is the Social Freedomites; they want a free platform to ride their hobby on, but assail their doctrines and see how far their love of liberty extends. It will be found that ninety-nine one-hundredths of all who cry free platform do so from some selfish motive. There is a large amount of vanity in the human race. Graceful hobby-riders love to make an exhibit of their skill, be they male or female. We remember to have met with a gentleman some five years ago, who was bemoaning the inefficiency of the spiritual rostrum, saying that speakers did not seem to grasp the real spiritual idea after all. We asked him to explain what he considered to be the real object and aims of the spiritual movement; he made reply, to treat upon transmigration, transubstantiation, transformation, transfiguration, translocation and a number of other subjects, all of them interesting subjects to him, but perhaps not another person within a circuit of five hundred miles would care to listen to them. We have come to the conclusion that the more freedom there is given to a person, unless they have good balancing powers, the more they will abuse their privileges.

In the earlier days of the spiritual movement, when chaos reigned, every one raised the cry, free platform, and what was the result? Victoria Woodhull and her body guards made use of it to ventilate their obscenities, and the effects are felt to this day. In

the western, and in some of the eastern states, the free platform principle has been tried, and in every instance it has been a failure. There is no law, human or divine, that can produce harmony by wedding two opposites. The story of the two Kilkenny oats is a fine illustration of what the end will be. Let every party have their own platform. But while we are identified with the cause of spiritualism we hope to see such restrictions thrown around it as shall keep every plank in it from being soiled by the tread of non-spiritual men and women. We must be one thing or the other; if we are spiritualists stand by the spiritual flag; if you are materialists and think you are right, stand there and "fight it out on that line," if you are never convinced of your error. The great mistake with spiritualists has been in trying to do too much at a time, they thought they could run before they were prepared to walk, they suffered themselves to be loaded down with all kinds of isms the genius of man could invent, thinking that so long as they were backed by the spirit world, failures would be impossible. But when it was too late they saw wherein they had been mistaken. A man may err once and do it innocently; but if he commit a second error in the same line, he is not excusable. Too free a platform has been a curse to the spiritual movement, and now as we are rising to our feet again, let us guard well our platform that we be not cursed again.

In the Religio-Philosophical Journal of October 6, Col. Bundy has an ably written editorial, in which he clearly sets forth the position Spiritualists should assume. He recounts the failures which have attended all efforts put forth to marry and try to make of one flesh spiritualism and materialism, though the latter are more frequently spoken of as liberals. The views expressed in this editorial are worthy of careful study by all spiritualists. When the causes of failures are explained they should be heeded. Those of our readers who have not seen this number of the Journal will do well to send for it and read the article here referred to.

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For the OLIVE BRANCH.

### A CHANGE HAS COME.

Thirty years ago it began to be noised abroad through mediums that according to the teachings of the spirit world, the Bible is partly true and partly not true; that it is the word of God to the extent that it speaks the truth, and no further. Then the clergy roared loud and long in their pulpits. It was a very popular thing to declare that the sacred record was written by God through holy men, but all the later inspirations were from the devil. Probably not one in a hundred of them believed this, but they felt that they must take some position to parry the blow aimed at the plenary inspiration of the Scriptures. What the dog and the bear has been to the mother in frightening her children into submission; that has long been the use made of a fabulous devil by the clergy to scare the unthinking devotees of superstition. But many of the clergy have discovered that their little game of scarecrow is played out, and now they are beginning to confess the truth in the matter. In the Episcopal church Bishop Colenso owned up pretty fairly. His brother bishops tried hard to slaughter and belittle him, but the more they abused him the larger he grew, reaching honorable mention and fame through the civilized world. Rev. R. Heber Newton, of the same church, feeling a glow of manhood in his veins, spoke out boldly. The narrow-brim clergy said his head must come off, and they presented their charges and moved for a trial; but the longer and larger heads said to the little angry breakers, "come away and let that noble game alone," and the charges were abandoned. And now another clergyman of the same denomination steps to the front. Rev. James S. Bush of West New Brighton, Staten Island, has published a book of sermons, entitled, "More words about the Bible." The Rev. gentleman says, "The word of God in Scripture does not lie everywhere on the surface, to be picked up by every passer-by. It must be sought for as for hidden treasure. One must needs be taught of the spirit to trace the golden thread through the warps and woof of poetry and legend, myth and history, vision and prophesy, in which they are interwoven. Neither a blind bibliolatry nor a scornful criticism will discover the truth which God therein reveals. It is for him who inclines his ear to wisdom, and his heart to understanding. To prove the value of Scripture, we need no theory of inspiration. We need not suppose that every syllable of it was dictated by the Holy Ghost; that there is not a verbal error nor a chronological mistake in all its pages, and that we are bound to receive the letter of it all as infallibly the Word of God. Let me beg of you to dismiss from your minds at once and forever the mechanical theory of inspiration. It is a damage to the authority of the Scripture itself as a divine revelation. It is unworthy of your faith in God. If he had once given his word in this manner, he must also have provided that no possible mistake should be made in the transcribing and translating of it. Men spoke in times past as they were moved by the Holy Ghost; but they spoke in their own tongues, and in the exercise of their natural faculties, subject of course to human im-



perfection. They spoke of the Infinite One, and truly, so far as it was given them to know. But their knowledge was confessedly limited. They spoke, too, as men were prepared in heart and in mind to receive the truth. For this reason many of the sacred thoughts concerning God in the Old Testament are addressed to a semi-barbarous people incapable of the spiritual illumination of the later times. The people that eat in darkness saw a great light; but they saw it distantly and dimly, as through clouds of ignorance and superstition."

Notwithstanding the complaints about the spiritualists not accepting the bible as plenary inspiration, still I think most of them would readily accept the statement of Mr. Bush as in the main correct. The early church fathers understood the Holy Ghost to be the spirit-world, and that seems the most rational explanation offered on the subject. The spiritualists only desire that the Bible should pass for what it really is, and not for a fetich or an idol.

I know of no class of men and women better calculated to read the Book with a just appreciation of its contents, accepting its valuable truths and rejecting its errors.

Mr. Freemantle, Canon of Canterbury, has given to the public a book of sermons in which he furnishes evidence of being alive to the spirit of the age. His views are sympathetically reported thus: "The author believing the clericalism has hindered church progress in the past, argues for a wider interpretation of the Christian ideal than has characterized the preaching of the fathers. With earnest and serious words, he sets forth that larger conception of Christianity which finds the office of religion to be the promotion of truth in all the departments of knowledge, of love in all human relations, and a practical living interest in all that beautifies and reforms human existence. Repudiating the old idea of a natural antagonism between the church and the world, and the secular and the religious life, the preacher seeks to show the oneness of goodness, the divineness of all that helps the world in any department of work, thought or aspiration.

"The supreme power which we call God is himself at work in every sphere of existence. All excellence, wherever manifested, is in essence Christian and divine. The function of the church is to hold active fellowship with every agency which helps man. Science is but one mode of divine service. By art also, by recreation and amusement, one side of the divine is revealed and man is drawn towards God." We may very well rejoice that the time has come that some clergymen are moved to talk such good common sense on religious subjects. The exalted inspirations of the present century have oftentimes assured us that the smith at his anvil, the wood-sawer, and the woman bending over her wash-tub, were engaged in a calling just as sacred and as religious as the minister in his pulpit. Clergymen in the past, having the vanity to desire their occupation regarded as nobler by far than any secular calling, have done much toward degrading honest labor and upholding caste in society. But there are those among them who now realize that this was all a mistake. Rev.

S. M. Chothers speaks plainly; he says: "The first gospel which needs to be proclaimed, now and always, is the old despised gospel of works—a gospel which is being preached by anvil and plow and whirling machinery; the glad tidings to the poor that it is possible to live and so work that the forces of nature shall not destroy us, but shall become ministers, helping us to provide for our wants. The laborer toiling day after day, the merchant by incessant industry and forethought providing for the wants of man, the man of science developing the hidden resources of the mind, the wise physician battling against disease,—these are all preaching the primitive gospel. We need not be surprised to read that, when the man lay all crushed and bleeding by the Jericho road, he found his real helper, not in a priest or saint, but in a certain matter-of-fact man who was a Samaritan."

This kind of speech has the true ring in it. The man or woman who despises labor may well be despised in turn. We may pardon the young school-girl, or the young gosling of a man with a little down on his chin, but the man or woman of mature years, who has not learned to respect all useful labor, has failed to learn a divine lesson, so broad, so deep, so high that it spans the universe.

Up to December, 1847, when the spirits of Hydesville commenced rapping for Kate and Margaret Fox, our church pulpits mainly abounded with time-worn platitudes and sentimentalisms about what must be done, to please God or for his special glory. It was of no use to perform a good deed unless it was done to please God, or for Christ's sake. Spontaneous goodness springing up into noble, self-sacrificing deeds, on the part of a non-professor, was not righteousness—it was all filthy rags, and that, too, even of the religious professor, unless done for Christ's sake. The spirit-world was not slow in giving us to understand that this was only a theological blunder. Good deeds count, no matter who performs them, and it is for the sake of humanity that our kindly deeds are wanted. There has come to us a new rendering of the character of the Supreme Ruler, a vast improvement on that given to us through priests. All the selfish tyrants are on earth, not in the sky above us. Men in their blindness have made the mistake of drawing the character of the Infinite in the likeness of their own unprogressed souls.

W. CHURCH.

#### CHARACTER BUILDING THE CORNER-STONE OF SPIRITUALISM.

There is perhaps no philosophy which so intimately affects the race, and which is so imperfectly comprehended as spiritualism. If we were to ask the church-man his opinion in the matter, he would tell us it was all the works of the evil one. If we ask the materialist what spiritualism is, he will answer the greatest humbug of the age. If we ask the agnostic he will answer, I don't know anything about it, have no particular desire to learn anything in relation to it. If we ask the churchman what he knows of spiritualism, he will answer nothing; have never investigated the subject, have no inclination to do so; yet he says it is from the evil one. How does he know this? Who told him? Or is he so familiar with the evil one as to be able to trace his footprints any where and every where? The materialist says spiritualism is a humbug; how does he know it to be so? Has he tested the matter? No. Then the only conclusion to be reached is, that

egotism in some cases is boundless. But these are simply the opinions of men. They cannot affect the movement in the least, unless there is a lack of manhood in those professing to be the advocates of spiritualism. Every reformer has suffered from a lack of knowledge or understanding of the principles involved in the movement. Men and women have been denounced, maligned, called fools and lunatics, and any obstacle that could be used to block the wheels of progress has been made use of. So when we see and hear spiritualism spoken lightly of, and its advocates denounced, you may rest assured that there is a truth, a vital principle in the movement; and all that is necessary in order to popularize any reform is to make it a part of a system already popular among the masses. But there are reforms which cannot be made to blend with the current thoughts of the day; for what they consider reforms must be in and among the popular organizations now existing.

Every reform that has been of service to the world has been compelled to assume an aggressive form; whatever of knowledge is gained must be sought for; whatever cause is gained must be fought for. There is stubbornness in the make-up of all men; they will surrender with better grace after being whipped than before. Spiritualists have been trying for the past thirty-five years to convince the world of a great truth; but as a rule, the effects have been fruitless. What has been accomplished has been through the direct ministrations of spirits in some form or other. The past has been a phenomenal age; the ground has been fairly broken; much of error swept away; but there has been little or no building done. The whole energy of the movement has been directed to a discussion of the relative merits of spiritualism as compared with orthodoxy. Spiritualists have neglected to place guards at their most exposed points, and while many of them slept the enemy was busy sowing tares. It is only by the force of circumstances that the attention of the more prominent ones associated with the movement have been aroused and made to feel the necessity of girding on the armor of truth and righteousness preparatory to battle for the right.

From the earliest conception of the spiritual movement as regards organization chaos has reigned. Men and women have drifted hither and thither with no apparent thought of whither they were drifting; organization they had none. Societies formed to-day only to be dissolved to-morrow, always lacking that consolidating force found in other organizations and societies. When explanations were demanded the reply was, this movement is in the hands of the spirit world, they will guide and direct the movement, and when the time for organization arrives they will notify the world that the time has finally come when associative actions can be made available. As we understand the spiritual movement, it is as much an earthly matter as it is spiritual; if it only concerned the spirit world, why has it been brought to the attention of mortals? If men are simply tools to be used, why have they been urged to labor in the spiritual field? The fact that through spirit influences men have been led to renounce former religious views, have been healed of maladies and diseases, have been made to see the spirit forms of the departed, to hear spirit voices, and to devote time and energies in the propagation of this new doctrine, is proof positive that spiritualism be- longs as much to men living in earthly form as those living in spirit form.

The personae of the spiritual movement has



been overlooked in the zeal to test phenomena. The shaking of a leaf, when the air was in a state of rest has demanded more attention than the principle involved. Science and philosophy were ruled out of order, and phenomena became the wonder of the age. It is no wonder under the circumstances that men should lose much of their natural powers of discrimination, and become willing instruments in the hands of skillful manipulators. For years no one felt called upon to question the honesty or integrity of spirits, or mortals, if they were possessed of mediumistic power, that was a passport to be recognized and honored everywhere; but how unwise for any class of men to stultify their own powers of discrimination and accept opinions of another, without first examining into the matter as carefully as they would examine into their own private matters. The result of this lax condition of things has been to open the doors to every ism the minds of men were able to conceive or invent, until the whole spiritual movement has become a by word and a thing to be looked upon afar off but not investigated.

All reformatory movements that have been of service to the world have had certain definitely declared principles, upon which the reform was based; and chief among them was a standard of character, among those associated with the movement. The Jewish church had standards of character among its priesthood. Those who were deemed worthy of entering into the holy of holies were expected to be free from all the vices which might prevail among the people. The inner sanctorum was the seance room where the priest held communion with the spirit world. Fasting and anointing were considered essential before venturing to enter this holy place. This was Jewish law and custom, and whether we believe as did the Jews or not, we cannot resist admiring their honest intentions. Jesus was an apostate from the Jewish faith. He was a heretic; but he taught the highest code of morals the world has known when he advocated loving one another. It was that kind of love which elevates both men and women. He chose his companions from the lowly walks of life. They were poor men, but they were men of principle and character, and the world honors them to-day. The earlier christians were men and women of character, and upon this foundation the church rests to-day.

When the American people revolted against the usurpation of the mother country, and declared that they would be a free and independent people, they did not trust the movement in the hands of the rabble; they sought for men of character to lead the movement, and their efforts were crowned with success. A half century ago a few men inaugurated the anti-slavery movement; but they were men of character; they comprehended what was involved in the work before them. They knew that any one lax in morals or lacking honesty would be a stumbling block in the way of progress, and when the final struggle came, men of character were selected to lead the armies on to victory. But these were reforms solely of a political character; but they bear a spiritual signification. Honor in one department of life gave strong indications of honesty in other departments.

The primary work of reform is first a declaration of principles. No sane men would attempt to combat existing principles, theories or beliefs without first defining his position; for no one expects to carry through a work without the aid and association of others; hence all philanthropists, philosophers and societies

present to the world their views before they undertake to open their batteries upon what seems to them to be existing evils. Thus prepared they commence their work, and thus far every reformatory movement inaugurated upon such a basis has been a success. All reforms do not reach their ultimate as easily and as completely as some others, but there has never been a failure. Schisms have sprung up, flourished for a time and died; but they were not strictly speaking reforms; they were side issues, and lacked character.

It is claimed that the spiritual movement is a reformatory movement. It is at least a deviation from former modes of thinking; it is a reform in so far as it liberates mankind from the bondage of creeds and dogmas; but to become a successful attacking force, it requires a standard of character in its representatives, for its supporters are men and women of character, and high social standing; and for any one to suppose that because a movement has the support of an invisible host, that it can succeed upon this basis alone, proves that they are not students of human nature; not judges of human character. When one man says to another that he is in error, you attack the convictions of that man, and he immediately asks for proof of your assertion. If you cite certain other men as being your authority, he immediately questions their character and standing, and if their record be not clear, you have lost your chance of changing that man's mode of thinking. If you attack principles with principles you must be prepared to show what your principles are based upon. It will not do to speculate nor theorize; that, if indulged in, must be among those of your own kind.

The mission and office of the spiritual movement is not to study phenomena only; it has a wider and deeper purpose. Spiritual phenomena is not a new departure in the economy of nature; the whole world is a phenomenon. What is seen or known to exist is a materialization; hence the phenomena witnessed to-day is not a new thing under the sun, but is a revelation of what has always existed, but which could not be comprehended until a way had been opened by which these facts in nature could be made plain to them. The discovery of a planet or a comet does not warrant us in saying that these are new creations; but the fact that we have discovered them is owing to the perfection reached in shaping the lenses of our telescopes. The mechanical genius of men and the practiced eye determine the amount and extent of our knowledge of astronomy. Facts are revealing themselves to our consciousness daily; but only a few comprehend these facts at first, though they are the common property of all. Those who have this knowledge hold it in trust for others, but if they are lacking in character, the lessons they would teach fall on credulous ears, and the effect desired fails in its purpose.

Spiritualism is not a new creation, or a newly revealed force; it is as old as time, but not in its present form. As the wheels of time revolve the conditions of men are changed; what was unknowable yesterday becomes a demonstrated fact to-day; and in connection with this comes another thing which must be considered. If spiritualism is as old as time, why is it not universally accepted? For this reason: the minds of the people were not in condition to receive it, but some are so far developed as to accept it, and feel called upon to advocate its truths and principles. It is necessary that they should be persons of character, for they are not playing with pebbles on the ocean

beach, but with the vital issues which affect men's lives here and their prospects in the life to come. When a man has what appears to him as a sure thing he is not going to exchange it for an uncertainty. The christian feels that he has a sure passport to heaven, through a belief in Jesus. Spiritualism attacks the man's belief, but the man is honest; he is conscientious in all his dealings with his fellow-men; he feels a great responsibility resting upon him, and when you attack him, you must have what is equally as soul-satisfying to present instead of what he now has. Being a man of great moral character, he naturally demands of you as a teacher principles of honor, morality and a knowledge of what you profess to teach.

For thirty-five years spiritualism has been like a waif cast upon the shores of time, without father or mother, petted by this one, cuffed by that one, to-day honored, to-morrow dishonored, until it may be said of it as has been said of Mohammed's coffin—it is something suspended between the heavens and earth, but which the inhabitants of neither world can do anything with. It is very natural that things should remain in this condition for a time; but not forever; we find that the time has come when spiritualism as a religion and philosophy should be admitted among the religions and philosophies of the world. But who are to be its representatives? Are the fanatic, the imbecil, the disorganizer, the proper ones to present its claims to a thinking world? No. Its representatives must be men and women of character, else the world will not claim it. Spiritualism proper embodies all there is in religion; it is not a destroying force, but a conserving influence. It will not bring destruction in families or in societies, but the side issues which have been unjustly attached to it by characterless individuals will do all these evils, as they have done in the past. Spiritualism has but one direct mission to perform, and that is to give evidence of the certainty of life, and the facts connected with life. But in order to furnish the evidence channels through which such evidence can be given are an absolute necessity. Facts connected with spirit life embrace what is essential in order to enjoy to the fullest measure the benefits which belong to that life; but when we begin to enumerate what these facts and benefits are, we enter a wide field of philosophy, for all life is linked together, making a grand chain, with one end attached to the earth, the other reaching into a realm never explored by spirit or mortal. We can trace the shadows of the chain up through the spheres until lost to sight, but we know it extends beyond us.

We are pleased to know that an attempt is being made to consolidate the labors of both worlds, and bring about a uniform plan of action; and we are also pleased to know that character qualifications are deemed essential to membership to form a part of the working capital. Let the good work go on. The day is dawning when men will feel and realize that spiritualism has an important work to do; that spirits and mortals can work together, and that by banishing all that bears the semblance of evil, the good will win the approval of all sorts of men and women. Character building is the all important matter in life; it is the keystone of all true reform, and must become the foundation of the new spiritual dispensation; upon it you can build a religion and a philosophy that shall withstand the tempest of time and become the gateway leading to that inner temple which is the life immortal.

LEONIDAS POLK.

## THERE'S NO USE IN LOOKING BACK.

BY JOSEPHINE POLLARD.

There's no use in looking back  
O'er the way that we have travelled,  
There's no use in going over  
All our sorrows draped in black;  
What our yesterdays have brought us,  
What our yesterdays have taught us,  
Will be of no advantage  
If we're always looking back.

There's no use in looking back,  
Every day and date recalling;  
'Twas here we made good progress,  
'Twas there we left the track;  
Not by constant retrospection  
Will we ever reach perfection;  
The past is ours no longer,  
There's no use in looking back.

There's no use in looking back,  
Be the furrow straight or crooked,  
Lest we should be disheartened  
And strength and courage lack;  
Through paths not always pleasant  
We reach the golden present;  
The goal is still before us,  
There's no use in looking back.

There's no use in looking back.  
And remembering with horror  
Those weary days and hours  
When the soul was on the rack;  
For he who wins life's prizes  
From grief and gloom arises,  
And early learns this lesson;  
There's no use in looking back.

We'll never reach the mountain  
If we linger in the valley;  
We'll never win the battle  
If we never make attack;  
And the foes we put behind us  
May seek but fail to find us,  
If we overcome the habit  
Of forever looking back.

## BEHOLD A SOWER WENT FORTH TO SOW.

We find that all the noted men of past ages are remembered more by what they said than what they did; especially is this true in the case of the man Jesus. The works he performed have been questioned by all men in all ages since his time; but his remarkable use of language when he desired to illustrate, or make a deep and lasting impression upon the minds of those he conversed with, will live as long as the name of the individual shall grace the pages of history. The words spoken at this time are from one of the parables of Jesus, and as they were applicable then, they are equally so at the present time. Every age has furnished a certain number of leading minds, who from naturally inherited qualifications were compelled to step out of the rank and file of humanity and bear aloft the banner of reform and move on in advance of the masses. The position of a leader if the cause he advocates be an unpopular one, is often trying. Men who go before the crowd are seldom understood, and, we might say, that sometimes they do not understand themselves. Men often speak wiser than they know. They lead, but the objective point to be reached they have only a faint conception of, and yet they falter not, but arouse the world by their loud cries onward.

It is a very interesting study to scan the pages of history and note the progress made

in man's spiritual development. Coming from the depths of obscurity, we find him climbing the ladder of progress, leaving the world behind him, as if it were a thing to be toyed with for a moment and then forgotten. Why all men have not made equal achievement is in one sense a mystery, but when looked at in another light, the wonder ceases to be a wonder any longer; for we find the few who have ascended the scale of mental development have been the sowers of seed. The following masses are the growing grain, not yet ripe and ready for the harvesters.

It is a well known truth that in order to secure a good yield in return for seed sown, a great deal of hard work must be performed. The forest must first be cleared away, and the trees whose trunks and branches obscure the sunlight must be trimmed, but when the tree is cut down the ground is not yet ready for use, for there remain the old stumps of prejudice, and their roots spread far out into the open fields, and there they stand for ages, blots on the fair face of nature, of no use to any one, but always in the way. Any one who has traveled through a newly settled country cannot have failed to note the vast fields of productive lands, but yet non-productive, on account of the stumps of trees which still remain there.

As we view the world to-day, we see just such a picture in the lives and consciousness of men as we have alluded to. Many of them have banished their superstitions, but their prejudices remain. When the spirit husbandman comes along scattering the good seed of truth and righteousness, he finds that a large proportion of the seed scattered falls upon those non-productive fields, and there will be no return, for the reason the soil is not cultivated. Now it is just as impossible for the spirit world to reap or receive a fair return for time and labor devoted to the elevation of mankind unless those who are to be benefited join hands with those who come to assist them. As well might a farmer expect a crop of wheat from seed sown upon a bed of rocks.

There exists among many spiritualists an idea that with spirits all things are possible, but we wish to remind such that there are no omnipotent spirits. We are all finite, can do but a little, and that little must be done through others. If we have an invention to give, we cannot give it direct from our own brain; we must find an organism through whom we can operate. If we have a problem to present, we must first find the organism through whom it can be given. If we answer the questions asked of us, we must find a brain like unto our own, with language developed that can be made available. Every phase of life requires conditions especially adapted to its unfoldment; every spirit who has a contribution to offer for the consideration of mankind must first find an avenue through whom they can operate; hence in order to work effectually from our side of life we require co-operation on the part of mortals. Were spirits endowed with absolute power, they would only have to express a thought and the work would be done. But there would be danger in giving even the most advanced intelligence in spirit life absolute power. It is better to

work through and by nature's laws, than to attempt to accomplish too much from small efforts. Therefore all persons who expect to be carried through all the conflicts of life on flowery beds of ease, or rocked to sleep by angel hands, will find that they too must perform their part.

In the Christian religion we find that faith has been placed in the foreground, and works are only incidentals thrown in by way of variety. But in the maxims and sayings of Jesus we find that he always lays great stress upon works, as can be seen in the words chosen as the subject of our remarks. "Behold a sower went forth to sow." The act of sowing implies work, and we question whether Jesus ever expected to reap a harvest on faith. If he did, his sayings do not intimate it. One of the objections urged against the acceptance of spiritualism by church members is because there is so much work attached to it, and so little faith. Oh, if we only had an inclined plane reaching from earth to glory, so that all any one traveler had to do would be to grease themselves all over with the oil of faith and slide into the arms of Jesus! What a beautiful world we should have, and what a sliding into glory there would be. But the way is up the mountain side, there is work to be done, seed to be sown, and harvests to reap. Human life is a struggle. From earliest infancy we begin the sowing of seed. First it is the prattling babe, gently but surely making its way into the affectional nature of mother and father. They learn to love the little one because nature has decreed that for every seed sown proper returns shall be given. As the child grows in years its field of labor broadens out, and we find the seed sown springing up in the hearts of its little companions. They run together, they play together and each day the seed sown takes deeper root, until even old age fails to yield a full harvest. The full fruition of such a life can only be realized where two or more souls can meet with no veil of mortality to hide the emotions of one from the other.

In matters pertaining to the terrestrial affairs of life, the time for seed sowing is the most important of all the year. Every prudent husbandman sets to work first to prepare the soil. Then he selects from the different varieties the kind of seed best suited to the climate and soil, for he knows full well that a failure on his part at the beginning will be fatal to his future prospects for returns. Now as spirits and spiritualists we have here profitable lessons that we will all do well to heed. In regard to the spiritual movement, spirits and spiritualists cannot be separated, they are parts of one great whole. The movement requires that both shall exercise discretion in action, discernment in thought, and watchfulness of speech. If the world is to be taught the basic principles of spiritualism, it must be done by spirits, for they alone know of what lies beyond the boundary lines of the earthly existence. They only know of a truth whether the soul of man lives after physical death or not. What is known regarding these matters by mortals, has been imparted to them by spirits; the evidence must all come from the spirit side of life. Not only this, but the conditions of the spirit in spirit life can only be

made known to mortals by spirits, and much that passes current among the world's people as a part of spiritualism is chargeable to spirits, who regardless of consequences have sown chaff where they should have sown wheat. They have done injury to the cause, when they should have been its guardians. The spirits best adapted to further the cause of spiritualism are those who do so for the good they can do to their fellow men. It is unwise in spirits to attempt to teach in advance of the minds to receive. Seed sown injudiciously is like scattering it by the way side, for the fowls of the air to devour. Children, no matter of what age they may be, must be treated as children, and adults in keeping with their years and understanding.

The principles of spiritualism are intended to be educational. If they fail in this, then the object for which the movement was inaugurated fails of its purpose. We know that many of the incongruities intermixed with true and genuine spiritualism, are traceable to the illogical teachings of uneducated spirits, who though they be dwellers in the immortal realms, fail to discover what is most needed in order to liberate the world from the thralldom of ancient customs and religious dogmas. They may be likened to a farmer, who finding a field where the soil is fertile, yet without the least discretion proceeds to scatter broadcast any and all kinds of seed. Spiritualists cannot be too guarded in the presentation of their philosophy for consideration. The imagining powers of some people are so fertile that without any intention to do any one or any thing a wrong, yet do injury to the cause when their object was to do good. They are sowers of seed of imagery, and when the cool logician begins to analyze their theories they end in smoke and the cause is made to bear the burden of their follies. It would be well for every one to occasionally retreat to their closets and undergo a season of self examination, before appearing before the world in the light of representative characters. A philosophy embracing so much as does the philosophy of spiritualism, will be very liable to attacks on every side. If it was in harmony with any of the older forms of religious belief, a few eccentricities would not be noticed, but so far as we know spiritualism stands alone; it has no fellowship with Christianity, only so far as Christianity harmonizes with spiritualism; it is the direct opposer of Atheism, for spiritualism recognizes a power not definable, and they call that power God. It is the opposite of materialism, for it does not recognize the existence of any power in any sphere of life that can blot out a human soul; therefore it has no crutches to lean upon, but must stand or fall upon its own merits. And what are its merits? Its opposers say it has none; but what do its friends say? To those who have walked from childhood to old age down the dark valley of time, with no glimmer of sunlight coming to them from across the river, while performing their journey, spiritualism was everything that was bad; but as soon as the light broke in upon them, they changed their songs of gloom and sadness, to songs of joy and gladness. It is such as these who are to-day doing battle for the right, the beautiful and true.

They are the sowers of seed; they know what it costs to travel alone towards the tomb with no other hope than being awakened by the blasts of Gabriel's trumpet, no one knows when.

Then there is a class of over-zealous workers, who allow their zeal to triumph over their reason, they are sowing fanatical seed, and are disappointed in their returns received. There is no reason for any one growing illogical or fanatical with the expectation that by so doing they are of special benefit to the cause on earth, or that they are of any assistance to spirits who have passed on. Reason always guides with a steady hand; it is the rudder intended to guide the human vessel into the haven of rest. It is also a light-house whose lamps should be well trimmed and kept burning. Every decade sows seed for the next succeeding one to reap. The spiritualists of this age are reaping the harvests sown by those who were pioneers in the movement, many of them inexperienced and led by spirits of like inexperience; and it would be strange if there were not occasionally a few tares found growing among the wheat. Our predecessors were not infallible. They did the best they could with the knowledge they possessed. But this world has made rapid strides in the discovery of heretofore undiscovered truths and principles. It has been ascertained that spiritualism, instead of being a day's wonder, has that within it that baffles the genius of the most profound scientist. This discovery has been made by slowly and carefully developing the forces in man; bringing to the surface what by decree and dogma was buried from human sight for many ages.

There is no school of philosophy that has so much working capital on hand as the spiritual. The greatest aim of its advocates should be to invest it where it will bring the most profitable returns. If divided up among the different organized churches it will be suffocated for want of pure air. If popularized, it would soon become fossilized, and die a natural death. Spiritualism must have room for growth and expansion. It requires pure air and pure living, pure lives and lofty purposes. Spiritualism has within itself the germinal seeds of all reformatory measures ever conceived by mankind, for it is the intense force in man that responds to the dews and sunlight of angel ministrations. The body bears around with it the outward evidences of an interior growth. By these exterior manifestations the world judges, and makes its records of the life and character of the individual; therefore spirits as well as spiritualists cannot be too careful in their selection of the seed they would sow.

As we have stated, spiritualism stands alone as a religion, a science and philosophy. Its principles are not the property of individuals. It is from a higher plane of life than mortals can live; but the world forms its estimate of its value from the evidence furnished by those who accept its teachings, hence the necessity of living in accord with the highest and best impulses of our spiritual natures. We are here in the mundane sphere but for a moment of time; the life of an individual is but as a breath that soon passes away. Others come

forward and fill the places made vacant by those who are borne on to other conditions of being. The man of to-day is but a seed sown that must mature in the world beyond. We can take but a little with us, but that little should be the highest and best possible within the reach and scope of man's attainment.

Spiritualism is for all time, the most advanced in spirit life can give no estimate as to its ultimate aims and development. The only thing that can be said of it is, that so far as human or spirit intelligence extends, there is a steady unfoldment, a growth truly, which we term infinite. We see no resting places along the route, but a steady stream ever flowing on and on, becoming purer and clearer as time rolls us onward. The seed we sow to-day, the harvest we shall reap by and by.

JOHN E. REYNOLDS.

### INSPIRATION:

#### ITS SOURCES AND DEGREES OF AUTHORITY.

Hegel describes God as "an ever streaming immanence of spirit in matter." That spirit is omnipresent and active in matter, is a truth which has commended itself to man's consciousness with ever increasing clearness, during the entire human era. Spinoza says: "To know that of which we are conscious, is to know God; to know that which is about us is to know God. Everything within and around us reveals to us God, whom to know is our highest, to obey is our most perfect freedom." And Strauss says: "He is a man who knows no other God than him, who in the human race is constantly becoming man." Nature, then, and especially man, is the divine revelation. But as God is spirit, this revelation to man's consciousness is inspiration, and of the very highest order, for it is God himself in man incarnate.

We may say, then, that man is God in matter individualized. Between these individuals there are physical and spiritual sympathies, which we term affections. While we are personally separate from each other, we are each and all parts of one great whole, which we define by the comprehensive word humanity. All parts of the whole have a common origin, a common nature and a common destiny. Humanity is an endless chain, of which every human being is an individual link. Spiritually, whatever touches one link thrills through the whole chain, as though the string of a musical instrument, an electrical wire, or a human nerve; but we are individual and not wholly spiritual, and hence we do not readily become conscious of this all-pervading influence. It follows in the actual earth-life of man, that he is often deaf to or unconscious of the spirit influences which flow through his being and affect many of his thoughts and actions. In the material form, we are ordinarily affected to the degrees of which we are conscious, not by purely spiritual suggestion, but by impulses which are partly physical; and we habitually converse together by speech, touch, gestures, and sensible signs.

What we term spirits or spiritual beings, are such as have passed out from their bodies of flesh and blood, and exist in what we call, by way of distinction, spiritual bodies. But their bodies are only of finer substance than ours.

They are equally substantial. These spiritualized beings have powers of which we know little except by their effects. By virtue of their powers, they have devised methods by which they can convey intelligence to us and prove their identity. They appear to us in the semblance of their former selves and furnish us either in person or through mediums, with tests and tokens which demonstrate to a certainty that they are the individuals whom we knew when they were in the earth-life.

Once certified of the identity of these beings one degree more spiritualized than ourselves, we are ready and eager to receive whatever communications they may wish to make to us. The modes are many and diverse, yet we usually prefer those which are most direct and demonstrably genuine. As the subject of this article is inspiration, the reader will not expect a discussion of material manifestations, beyond incidental mention.

On the subject of inspiration, intelligent spiritualists have no belief aside from the rational inferences which they draw from well ascertained facts. Our mode of procedure is the same as the modern school of experimental scientists. We determine by the crucial tests the genuineness of the manifestations and then take the testimony of the spirits for what we judge it to be worth. This is just what the scientist does with a fossil, a flower or a skeleton. We have a body of facts from which some among us deduce the conclusion that what we call the spiritual body is evolved as an embryo within our material bodies, and that at the death of the latter the spiritual body is born into independent existence.

We find as a uniform fact that spirits recently released from their material bodies have little more intelligence than they manifested in the earth-life, but that those of quick and active minds when here, advance in knowledge and broadness of views much more rapidly than similar persons do in the earth life, and that their improvement is all the more rapid if in this life they were unprejudiced and free from bigotry. All this is in line with what would be expected by those who accept the doctrine of evolution.

We have never received from spirit sources aught which any person of sound judgment would mistake for absolute truth, or aught that appeared to us as evidence of perfect knowledge. True, we often are favored with predictions, communicated by suggestion, by vision, by sounds or through mediums, which predictions are afterward verified in a manner that to the individual is a demonstration as certain as are those of mathematics. These are explained as coming from spirits who are in the sphere of causes, and they approach as near to absolute knowledge as anything we obtain from spirit sources.

We find that inspirations come to us in much the same way that they are described as coming to the prophets, seers and mediums of olden times. We find a general resemblance between the messages themselves, some being manifestly or probably true, and others manifestly or probably false, or spurious. We find in ancient inspired messages, or what purport to be such, no tokens of perfect knowledge or absolute truth, but on the contrary, such of

them as seem to be genuine indicate that the spirits from whom they came had made small progress beyond what men then knew in this earth-life. There are among them predictions that have since been fulfilled, and others that proved false; for there were lying spirits then, as there are at this day. On the whole, we find in the whole range of inspirations, ancient or modern, no evidence of any higher source from which they have emanated than those from which we are daily receiving them; and of consequence we conclude that ancient inspirations have no higher authority than those of the present day. It is true that the old Hebrew prophets habitually prepared their messages with "Thus saith the Lord God," but it is equally true that whenever they heard a spirit voice they habitually concluded, as did Eli: "It is the Lord;" but in the light of modern analysis the spirits are tried as severely as the chemist and metallurgist try their elements, and the drossy parts are eliminated and rejected with as little hesitation.

#### WEEDING THE PATHWAY OF LIFE.

Some of the most profitable subjects illustrative of the life of mankind, are found among the trivial affairs in human experience. It is not essential to search the pages of scripture for text or subject matter for a discourse or an essay; incidents are occurring every day; subjects are presented at every turn in life's pathway. Our subject was suggested to us while the instrument was weeding among the flowers and fruit that had accumulated during his absence, attending the great convention of Spirits and Spiritualists, at Lake Pleasant; for whenever there is a gathering of those through whom we as spirits can make our presence known, the number of the unseen by far outnumber visible crowd seen. And as we were deeply impressed with the situation of things at that place, we selected as our subject the work our instrument was engaged in after his return.

If human life was a pathway in which no weeds grew, there would be no necessity for continually reminding the inhabitants of earth of the duties devolving upon them. That they forget the lessons given them, is natural to the constitution in which they live. If life was a stream flowing gently along with no obstructions, and nothing to mar the pleasures enjoyed, you would soon become indifferent to its destiny and satiated with its pleasures. The perplexities of life are as necessary to the growth and unfoldment of the faculties, as sunlight and rain are necessary to the development of fruit and flowers. There is an old maxim that says: "All things work together for the good of those who love the Lord." Be that as it may, we know that all things work for good, be they pleasures or pains. We admire the rose, but what of the thorn? We love the sunlight, but what of night and darkness? They are parts of one great scheme, by which the lessons of life are learned. Life is beautiful, so is death. Youth is a fruitful summer, old age is the harvest time. Experience dearly bought is mostly prized. Love warms the soul and nourishes the affections of our natures. Companionship is sweet, but we prize it most when

separation takes place. Growth in stature is a thing of joy to the child, but mental growth is the bliss of riper years.

The birth of spiritualism was a matter of rejoicing to the inhabitants of spirit realms, for through it the companionship of other days were renewed. Before the dawning light made its appearance, the world was grown over with the rank weeds of ecclesiastical despotism, the way was dark, the world was filled with gloom, the songs of earth's children had no melody in them, the prayers offered were meaningless, for the reason that they were addressed to an unknown God. Men looked for succor from an unknown source, they knew little of joy, but much of sorrow; they shed tears when they should have laughed; they mourned when they should have rejoiced; the heavens were dark to them, even when the sunlight was most bright and inviting. Weeds had grown rank in every pathway of human life, and the harps tuned in ages past hung on the willows by the side of the stream of life.

The experiences of the past furnish beautiful lessons for the present. No one can help seeing that the condition of things to-day is a vast improvement upon what once was. But how seldom are the causes enquired into? It seems as though there was an idea prevailing in the minds of the masses that changes come by chance; that design was not within the scope of any power, that men like weeds, grew, because they chanced to take root in some particular location or kind of soil; that the religious nature of man was a chance growth; that he would have attained to higher and grander possibilities, only give him time enough. This is a mistake. Men unfold through culture; studied effects are essential to lofty attainments; chance has nothing to do with one man being a Spiritualist and another being a Christian or a Mohammedan. There is a design in the form and structure of every man, and there is an imperfect design in the growth of man toward the infinite possibilities seen and witnessed.

Every new development calls for action in the realms of thought. What powers brought the changes about, and how much of the old must then be carried along with the new, if any? Does the new pasture need weeding? If so by whom? Shall one class do what belongs to others? If the change is in the direction of spiritual growth shall the Christian pull up the obnoxious weeds so that the Spiritualist may find an easy path to travel, or shall the Spiritualists weed the Christians' pathway, in order that the Christian may learn of the beautiful truths of Spiritualism? The latter, we think, will be the most sensible, for the reason that the man who has had his entire senses quickened has a keen insight into the wants of the struggling masses. We hope not to offend any one in the Spiritual ranks, when we say that weeding ones own pathway is the first duty devolving upon us. To say that because we are in communion with the spirit world, we have no need of self-purification, would be assuming too much; and by so doing the assertion would be open to criticism. New movements attract the floating populace. It is so in political as well as in spiritual matters. Weeds grow spontaneously. They have grown



in the spiritual ranks, and the time has come when they should be plucked up and cast out of the fold. The spiritual pasture should be a clean and orderly one. By no other means can the highest and purest thoughts be given. What belongs to spiritualism should be known as a part of its principles and platform. What does not legitimately belong to it, should be cast out. We see no reason for the friends of Spiritualism to be continually sailing under a cloud. Side issues have been like so many mill stones, dragging it down from its true position among the religions of the world. Every true friend to the cause should keep a guard at the outposts, to give warning of the approach of the enemy. "Eternal vigilance is the price of liberty."

Spiritualism has been to the religious sentiments of the age, what the sun has been and is to the world of matter; giving light, causing growth and warming into renewed life the slumbering faculties of the soul. Its mission is not necessarily a peaceable one. The ideas, thoughts and instructions given from the spirit world, are positive, and consequently of an aggressive character. The motto inscribed upon the Spiritualistic banner is peace, if its doctrines are received in a tractable spirit, but if the truths which are to set the world free, must be enforced, then force of argument will be resorted to. It is folly to suppose that the spirits would care to be driven from the field, or that the hosts of heaven will surrender to the inhabitants of earth. There are too great principles at stake. The eternal welfare of the human family depends upon the firmness of the spirit world.

For years the clouds of darkness have hung low down, shutting out the light necessary to give tone and vigor to the intellect of mankind. These clouds must be dispelled. There can be no longer any obstacles permitted between man and his spiritual father. All down the ages they have been growing nearer and nearer each other, and the day has dawned when men behold through the remaining mists the faces of those who trod the pathway of life with them, though not met with in the journey of physical life; yet it is well known that they are but a step removed from the walks of natural life. As spirits they are weeding their pathways, having a well beaten track, for their earthly friends to follow after them.

New systems are ever subject to criticism from those who see not beyond the range of their earthly vision; hence spiritualism is the subject of all subjects to be criticised by all opposing schools of thought. There are but two Richmonds in the fields to day, and they are spiritualism and what is known materialism. Christianity is out of the race, having been distanced. The only influence she can exert, is that of teaching the necessity of living moral lives, and in this department she is no longer the leader. Spiritualism advocates and demands the purest morals on the part of all men, not for the sake of reward, but because it is the only true life to lead. Hence we ask where is Christianity's plea in the schools of thought to-day? Has she any distinctive work to perform? Is there any reason why she should control millions of treasure, unless she proves

that it is essential to the work she professes to be doing.

The Spiritualists have no churches, the materialists have no church. They do not ask the people to build for them costly edifices, in which they can recline with ease, and listen to the strains of enchanting music; and yet the basic principles upon which they both rest are equally as sound on questions of probity as the Christians. Then we ask which system is capable of doing the most good? But we must place Spiritualism and Materialism in the scales of Justice, and see which of these two is entitled to the greater consideration. We answer the one best adapted to meet the wants of the people. What are the most pressing needs of the masses to-day? Is it money consideration, or is it knowledge concerning the life being lived? for we make no distinction between life in one sphere and life in other spheres, there is but one life within a variety of conditions—that is all there is to it. Materialism asserts that there is a time which can be designated as the beginning of human life, and this is the only thing they do assert positively. If the assumption be a true one, then one end of the cable of life has been secured, and if one end can be secured we can surely follow along the cable until the other end is discovered, and when both ends are found there is nothing more for us to do, the limit of human puzzled the wisest men of all ages has been solved. There are no longer any more weeds in life's pathway, the route is clear; we began here, we end there; that is, life begins at birth and ends when the physical body is laid away.

But we must go still farther. There is an other side to this question. From whence does the life force of the infant proceed? What did the man Jesus say? "Before Abraham was I am," which is to say, my present existence ante-dates physical birth. But in what form? for there was no peculiar evidence that Jesus lived before his physical birth, other than there is that every other man lived before they were born of earthly parentage. Materialism can not go beyond what is seen, but there is positive proof that there is life in air and atoms which no human eye can see. Life manifests itself in multitudinous forms, where man least expects it; and it would be absurd to argue that where life is manifested that there was no germ there. If you were to excavate into the bowels of the earth, the earth thrown to the surface would produce in kind forms of vegetable matter similar to what grows on the earth's surface. This has been demonstrated time and time again. If the blending of two elements produces a living form, it is fair to presume that there were in those elements before they were brought together germs of life; but who can tell whether one, or both elements contained those germs? Then again, from two apparently non-intelligent forces an intelligent force is derived. Things of a kind reproduce themselves in kind again. What is not can not produce what is. Matter gives no evidence of possessing an intelligent force, and yet from matter forms proceeds, in which there is intelligence. Now there must be something back of the scene, which, when proper conditions are attained, manifests itself, but this force no man can grasp, no one can trace it to a beginning.

Not being able to grasp one end of the thread, they have no data to work from by which they can even approximate toward the other end of the line. This unseen force we call spirit or life. Life is an inherent power, and can only be comprehended as it manifests itself in form visible to the senses. Yet every one has a conscious knowledge that there is such a power, every faculty possessed bears testimony to the fact; else all the faculties man has been endowed with, are but false lights which are intended for no other purpose than to lead him along, and finally so far, and then, when his hopes are at their highest point of expectancy, to close the curtains of death around him and leave him in the gloom of the grave.

It is a mistaken idea that man can only trust what he can see and handle. If reason is not to be trusted, then why are we reasoning beings? If consciousness is an entire delusion, then why was man made conscious of his personal strength and weakness? Why not argue that for a man to know whether he has any strength or not, it is necessary for him to try to pull up some tree by the roots? But no one resorts to such means in order to satisfy themselves as to whether they are strong or weak. There is a faculty governing every power we possess. Man is not like a rock or tree, he is composed of many members, mental as well as physical, and spiritual as well as mental. We wish to be understood as making a difference between mind and spirit. They can not be one and the same, as the materialists would have you believe. Spirit is one thing, and mind another. Mind is the property of spirit; hence, as death does not affect the spirit, neither does it affect the mind. We are conscious entities after death, or we do not exist at all. And here is where the true difference exists, as between Spiritualism and Materialism; and we are free to assert that the general drift of all human faculties tends toward Spiritualism as being the most natural, as well as the most rational.

In weeding the pathway of life, particular attention should be given to the weeds of materialism, for if allowed to grow, they will obstruct the soul in its earnest journey toward the truth, and this should not be allowed. Then there are orthodox weeds which must needs be plucked up by the roots, and we have special reference to such doctrines as being conceived and born in sin, the fall, the atonement, sanctification through blood, the resurrection of the body, and the doctrine of a heaven and hell. All these are so many weeds growing along the pathway of life, and they must be removed, for if left to grow, they will choke up the way and leave the whole world in doubt and gloom.

While we are weeding the pathway of life, let us not forget that each one has personal matters to attend to. While we war against principalities and powers, there is a work very near home for every one to attend to, to make your own path clean; and if you have time and inclination, then assist your neighbor, but be sure of your own first. Let selfishness control you thus far, but no farther.

W. H. REYNOLDS.

## ALÆON.

[Continued from last month.]

Written language likewise began with signals, which ran into picture writing, consisting of rude figures of men and other objects, and marks or signs designating their acts or purposes. These were intended for present and not for historical purposes; as signals to friends or followers. Afterward they had a brief historical significance as denoting the spots where notable events had occurred, or notable deeds had been done. Sometimes cairns of stones were deposited for the same purposes. Long afterward pillars of stone were set up, on which were inscribed hieroglyphics or symbolic characters, significant of the events these monuments were intended to commemorate. As to the structure and uses of symbolic and hieroglyphic writings, and of the gradual change into the use of syllabic and alphabetical characters, ethnologists have so well informed themselves that little of practical value remains to be here said. It may be proper to remark that the differences between uniform characters and those known as Hebraic resulted originally from the fact that the former were engraved on metallic surfaces or on tiles, before burning, and the latter were chiseled on stone; the latter lines being for that reason mostly of uniform breadth. This circumstance, therefore, has no idiomatic significance, beyond indicating by whom the writing was done. It seems to show how the Chaldaic was changed into the Hebraic writing, subsequent differences having originated from differences of situation and association. I may also remark that all languages had a similar origin and early history, although in many instances entirely independent of each other.

The inferences drawn by some ethnologists in favor of the theory that they all had a common origin, because of similarities between them, are not only contrary to the fact but are unwarranted; these similarities being the natural result of the identity of the primal laws under which all languages originated; natural signs being the same the world over, and the incentives to progression, and even the paths of progress in the natural order being surprisingly uniform. Only as languages became more artificial, and after the characters employed in writing became purely arbitrary, did the similarities of language acquire that philological value which ethnologists are inclined to attach to them. There were original differences in the spoken languages of the earliest races and nations, arising from the fact that all did not give the same names to the animals and objects; yet each could understand the language of the other, because all natural signs were easily understood by all who were familiar with the things signified, but the introduction of new, and to some extent arbitrary signs, into human languages gradually led to so numerous dissimilarities that only a limited intercourse could be maintained among diverse peoples.

Diversities of speech were both caused by and led to separations among men, and brought about alienations between those who had been of the same lineage, or on terms of intimacy with each other. As domestic animals increased in number, and men became habituated to subsistence upon their milk and flesh, pasture lands were highly valued; and those who possessed large flocks and herds were compelled by summer droughts or winter cold to remove with their animals from place to place, often revisiting the same localities year after year, at the seasons when the pasturage was best. These pastoral nomads carried not only their property, but likewise their languages, usages and laws along with them. Each proprietor or head of an association of proprietors claimed a prior right to the pastoral ranges they were accustomed to revisit and set up monuments of peculiar form

by way of asserting their title to the more valuable of these localities. As herds and herders increased and multiplied frequent collisions occurred among them, although obvious prudential considerations tended to moderate their disposition to encroach on the rights of their neighbors. It often became necessary for some of them to forsake the pastures which were becoming too narrow for all, and this gave rise to numerous migrations of families and tribes. Each family and tribe had its head, and associated tribes had kings who ruled their affairs by virtue of superior fitness for leadership, with the mutual consent of the chiefs of tribes and heads of families. These associated tribes, all of one race, constituted nations, all having one speech. During their annual migrations they held converse with other peoples to a greater or less extent, and by this means a common language was used among these neighboring small nations, which grew into still greater perfection as commerce in commodities gradually grew up among them. Still it was true that the people of each tribe or nation made use among themselves of a great variety of signs, sounds, tokens and emblems peculiar to themselves, as many trades and guilds do to this day, which did not enter into the general international language; but the use of which served to distinguish their individual nationalities. Men were thus included and classified into tribes, nations, tongues and races.

After written languages became measurably perfected, all the nations using a common vernacular adopted a written language common to them all, which became gradually enriched by the adoption into it, and by the addition of signs from among those before used only by their individual tribes. This use of a common and copious language and literature strongly favored the association of individual kingdoms into empires, held together by more or less strong bonds of sympathy, growing out of unity of races and language, and community of interests.

Agricultural districts, at first of narrow dimensions, had dialects peculiar to themselves, and only such of them as were situated favorably for holding commercial relations with other peoples used a language common to others. The people inhabiting countries subject to annual submersion by tides or the overflow of rivers, and where pasturage was impossible, such as Egypt, and in very ancient times parts of India, Farther India and a considerable portion of China had languages peculiar to themselves, and differing greatly from those of the pastoral tribes and nations; yet the same laws characterized the origin and development of language among them as among the nomad peoples who subsisted by pasturage; with this difference, that while the languages of pastoral nations were copious, eclectic, flexible and to a degree uncertain, that of the fixed agricultural nations was limited, certain and earlier became perfected.

At a very early period, long anterior to the date given by Plato, a continent lay between northern Africa, southern Europe and the West Indies, embracing much of that portion of the Atlantic region lying north of the equator. That part of South America including the valley of the Amazon on the south and that of the Orinoco river on the north formed a great Mediterranean sea, extending westward to the Andes mountains. A considerable portion of Central America was submerged and there the waters of the Atlantic mingled with those of the Pacific ocean. The great desert of Sahara was then a sea, communicating with the ocean. The Mediterranean consisted of two shallow seas connected by straits, while the Grecian archipelago was more elevated than since, and the Nile delta of lower Egypt was submerged. The entire European continent had a climate of Cimmerian cold, excepting the peninsulas of Spain, Italy and

Greece. Britain and the north of France and the low countries were so elevated that the English channel had no existence, and where is now the German ocean the river Rhine continued its course to the great northern ocean. The Atlantic continent, called the Atlantis, enjoyed a most salubrious climate and was inhabited by one of the superior human races, whose insular position led them early to become proficient in navigation, which brought them into terms of neighborhood and commercial relations with the Peruvians on the west, and the Egyptians on the east. It hence occurred that the same race erected the most ancient cyclopean stone structures of Peru and the Atlantis, and built the massive works of Egypt, anterior to and including the rock excavations and earlier temples of Upper Egypt and the pyramids. By means of these and the like facilities for communication there occurred to some extent an identity of arts, literature and civilization, common to the inhabitants of Peru, the Atlantis, Egypt, Arabia and the Ionian peninsula and the Pacific continent.

An upheaval of the northern part of South America and of Central America and northern Africa was accompanied by the submersion of the Atlantis and the subsidence of the continent of Europe, to such a degree, that the northern ocean filled up the great basin known as the German ocean and the Baltic, whose waters found a second way of communication open for them with the Atlantic, through the English channel. The bed of the Mediterranean sea became deepened and the earth to the eastward was temporarily depressed, so that the great Atlantic wave, as it rushed eastward to fill the deepened Mediterranean basin, flowed onward over the plains of Syria, Chaldaea and Babylon, and washed the bases of the mountains of Mesopotamia and north-western India. The sea of Sahara had its connection with the ocean cut off, while Lower Egypt, like Asia Minor, was temporarily flooded and was covered with a drift deposit; but again emerged and became dry land. The great interior sea was narrowed by upheaval to the limits of what is now known as the Amazon river, and Peru was cut off from her old eastern associations and her superior race perished at the hands of their savage neighbors. Her higher civilization suffered a long eclipse, until the Asiatic Manco—or Manchu—Capac introduced the noble and beneficent civilization of the Incas.

The gulf-stream, henceforth flowing northward near the coast of North America, dissolved the ices of the great Newfoundland shallows, and turning eastward diffused, with its warm current of water and air a genial temperature over the British Isles and the coasts of all western Europe. A great drift wave bearing gravel, sand and silt, swept over the northern and middle portion of what are now France and Germany, including Belgium, destroying their primeval inhabitants, as the Mediterranean wave, swept off the populations of Asia Minor and what is now Persia; but with a warmer and more genial climate Europe was amply recompensed for her great calamity. This great equatorial upheaval was only one of a series of similar movements, some sudden and others gradual, marking the distension of the earth's equatorial circumference. A similar uplifting and submergence occurred along the equatorial region of the Pacific ocean about the same time. These movements were accompanied by such numbers of local disturbances, earthquakes, volcanic eruptions and climatic changes, as have since led me to the conclusion that at that time there must have been a change in the angle of inclination of the earth's axis of revolution. No considerable nation or language was extinguished by this cataclysm. The south of France experienced a change of climate which exterminated the reindeer and hairy elephant, but did not

prove fatal to all its human population. The mountain regions of Asia Minor were not submerged, and only the plains and lowlands had their human populations swept away. These being the regions largely occupied by nomads, their languages were so widely diffused that they were known to great numbers of peoples unvisited by this flood. Burmah, China, Thibet, Tartary, Cobi and the Caucasus were unvisited. Great destruction of life occurred in the Indian archipelago by submersions and earthquake shocks, and a large portion of the Australian archipelago was at this time upheaved.

From this time no general disturbance of the earth's inhabited surface has occurred, and I can proceed with general observations upon the state and progress of arts and civilization from the earliest human period up to the historic era. If I were merely writing to please the reader's fancy, I might not only mention that from the earliest times I traveled much through all the known and inhabited portions of the earth's surface, but might give accounts of the adventures I have encountered and the vicissitudes to which I have been subjected. I might make such a narration highly instructive, as well as pleasing, by a great multitude of remarks on the habits, manners and customs, social, domestic and religious of individual tribes and communities; but think I shall accomplish a better purpose by a brief, comprehensive and general review of the whole ground.

The first beginnings of ornamental art sprang from a sense of the beautiful, with slight regard as yet for appropriateness. The childhood of the race was much like the childhood of the individual. Glittering baubles and brilliant colors afforded the intensest pleasure to the primeval man, old as well as young. Unaffected vanity prompted to the appropriation of gaudy objects for personal adornment; and in mild climates those simple children of nature began the institution of dress by wearing ornaments only. The use of clothing had a somewhat accidental origin. Males, in sailing out to hunt, and females to catch fish, carried their cords, lines and nets wound around their necks and waists. Other woven fabrics, such as slings for carrying their young, or sacks for collecting and transporting small articles of food or implements, were worn suspended from one shoulder or both, or from bands passing over the head, as convenience might dictate. It was found that the parts of the body so covered were protected from solar heat and the blasts of cold winds, and these coverings were occasionally shifted from side to side according to the direction of the wind, sunshine or storm. This led in time to the fabrication of simple garments, worn as a protection against excessive cold and heat and fashioned with sole reference to these uses. Their hair was twisted and plaited above and around the head for its protection, and the soles of the feet were shod with sandals of the skins of animals, secured to them with thongs of the same tough materials. It is plain that the ideas of beauty and utility were equally concerned in the development of art, according to the natural order. The union of these two elements was manifest when the slayer of a tiger wore his beautiful skin, both as a mantle and a trophy; or presented the female of his choice with the gaudy plumage of birds, which she wove into chaplets, mantles and girdles. The weaving of the fine fibres of grasses and plants progressed until clothes of great delicacy and fineness were produced long anterior to the historic era. The hair of camels was woven into tent-cloths, that took the place of the heavier skins which, rudely sewed together, had formed the portable shelters of the nomadic tribes.

Aside from the pastoral tribes there were tribes of men, more or less nomadic, who subsisted by hunting, which was done at first

mostly on foot; but in process of time the hunter tribes learned to subdue and ride the horse, and become the rearers of horses, which constituted a large share of their wealth. These tribes were clad in skins and afterwards wore garments fabricated from the hair and wool of animals, which they captured and domesticated for their own use and that of the pastoral tribes. The art of weaving wool and down at length was carried to as great perfection as that of weaving vegetable fibres, and both for convenience of transportation as well as for comfort these fabrics were worn upon the person and formed the ample housings and saddle-cloths used by the nomad races.

The hunter tribes, whose subsistence depended largely upon the precarious chances of the chase, experienced more frequently than others the vicissitudes of hunger and repletion. Scarcity of game sometimes reduced them to the alternative of exchanging their goods and their horses, for food, or seizing by stealth or force upon the food supplies of the pastoral or agricultural peoples; and they often chose the latter alternative; for their constant warfare with beasts of prey kept alive in themselves the predacious instincts of their habitual antagonists, and inclined them to employ similar arts and acts of violence toward their human neighbors. The rapidity with which they could move from place to place and the immunity from successful pursuit, which they enjoyed in their forest retreats and mountain fortresses, favored the ultimate success of their forays. The result of many repetitions of these unfriendly visitations was that the pastoral and agricultural peoples adopted expedients for security and defense against these robber bands, and a state of hostility and warfare was inaugurated among men, which led to their regarding all aliens as enemies, and substituted the sentiment of patriotism in the place of that of universal philanthropy. Some tribes were both pastoral and hunters, and numbers of these became robbers and plunderers. Other nomads became commercial in their habits, and by means of caravans traversed wide spaces, often of deserts, carrying the products of one country to another, and thus instituted exchanges of products among many countries. These caravan traders helped greatly to develop and promote the arts of peace. Those that traversed great distances could not profitably carry any but rare and costly goods, the best products of artistic skill. This trade aroused a spirit of emulation and stimulated the inventive genius of many peoples. Commerce by sea produced the same effects, of which the present generation of men does not need to be assured, because the same process is now conspicuously going on. Fabrics suitable for clothing and for personal adornment, on which art had exerted its utmost skill, were in active demand; and as these were not procurable except by giving something equally desirable in exchange, invention was stimulated to meet the demands which this exchange was constantly creating. The waters of the sea and the mines of the land were searched for pearls and gems. Feathers, ivory, amber, gums, spices, embroideries and other textile work, rich furs, and in time metallic ornaments and weapons of skillful workmanship constituted a large proportion of the commodities borne from country to country. The dyer's art grew up and was carried to great perfection at a very early age, and the grinding and polishing of gems was an art in which men early became proficient.

Agricultural peoples early associated themselves together for mutual help and protection against predacious beasts and men. When one of these desired to erect a dwelling secure against all attempts, and found the materials chosen for that purpose too heavy or unwieldy for his own unaided strength, his neighbors came together and helped him in his need. He also, in turn, joined with others to help build

a neighbor's dwelling. So when a famished hunter, unsuccessful in the chase, came to the hut of a more successful hunter, he shared the other's provision, who also shared his, when their circumstances were reversed. In this way primeval men came to appreciate and act upon the golden rule, of doing to others as they would that others should do to them. In their small communities, whatever device was invented by the skill of one became the common property of all; and in this way they came to learn that he who worked for his own advantage might by the same fact become a benefactor to others. Witnessing the distress and suffering caused by theft, robbery and war, they came to regard a state of peace and the exercise of mutual good will and help as promotive of comfort, tranquility and the accumulation of wealth. Littoral tracts of narrow dimensions, easy of access by sea and protected landward by mountain barriers with easily defended passes, became the seats of great commercial activity. The subsistence of dense populations crowded into these small territories stimulated agricultural industry and skill to the highest point of production. The large trade which centred at these points accumulated its profits in comparatively few hands. Munificent patronage of skill in naval architecture and mechanical invention and artistic genius contributed powerfully toward a rapid progress in the useful and ornamental arts and sciences. Architecture, sculpture and painting advanced rapidly from merely handicraft labor to their proper rank among the noblest arts.

It is remarkable that decorative art, often preceded or went hand in hand with that which had utility for its motive. Even before the stone ages, rude bone, horn and wooden implements were often elaborately carved or otherwise adorned. The stone ages, and especially the later or neo-lithic age, produced carvings of great beauty and delicacy of finish, and even in the ruder paleolithic age work was done on surfaces of bone, horn and wood which might well excite wonder, when we consider how imperfect were the implements used in its production. The same remark applies to the early ages of bronze and iron, wherein the products of skill and genius are quite as surprising when we consider the inadequacy of their instrumentalities and appliances. The excavations and sculptures in the caves and rocks of Ceylon, Elephanta, Idumea and Egypt, are examples of attempts at the highest ideals in sculpture and architecture. In them are seen not only admirable delineations of figures, but the typical features of the leading styles of architecture, which afterwards carried to perfection received the classic names of Doric, Ionic and Corinthian, although neither of them were of Grecian origin, excepting the Ionic capital.

Religious ideas and sentiments entered largely as elements into the early arts and civilizations. The consciousness of an overruling power, instituting and controlling the phenomena of nature, was common among primitive men, of all countries and races. Among the superior races this power was conceived to be supernal, but among the inferior races, whose ideas seldom rose above the three functions of eating, sleeping and procreation, a sort of fetishism prevailed, inducing the ascription of fatal or overruling sagacity and influence to serpents and other reptiles and birds, whose movements were supposed to be of favorable or hurtful presage, and which were to be propitiated by incantations and sacrificial offerings. Incantations, accompanied by the percussion of sonorous substances, originated the rude music which was produced among barbaric tribes. But these inferior races were servile and were early trained by the superior races to subservience, and thus by slow degrees imbibed from them higher ideas, relig-



ious and moral, as well as secular, than were natural to them.

Although primitive men had ideas of superior power and providence, reaching up toward conceptions of the Infinite, their notions in this direction were so feeble and imperfect that they needed the support of sensible images or objective symbols to aid their upward aspirations; and they were apt, when they had selected and seized upon these objects, to rest on them as ultimates, and to suspend farther aspirations. The sun, as the source and dispenser of life-force, was early selected as the highest sensible representative and agent of the Almighty Beneficence, and came to be among the commonality regarded and worshipped as the supreme God, although the wise held that luminary in reverence only as the agent, minister and symbol of the Highest—the Unseen and Invisible. There was no religion worthy of the name, among primeval men, that did not embrace as its initiative and central fact the sublime idea of one supreme, almighty Being. Symbolism was, so to speak, the stairway by which the teachers of men essayed to elevate the ideas of the multitude, step by step, up to the conception of the Supreme Being. The hieroglyphics consisted originally of sacred symbols only, and their language was known only to the initiated few, as they only were deemed capable of so perfect an understanding of their import as to be able to preserve them in their purity. Out of the hieroglyphic language grew the syllabic, of which the older sanscrit, Chinese and Coptic, which were all sacred written languages, were examples; and from these grew the alphabetical languages, the Chaldaic, for example, which were secular and intended for universal use; but which contained no signs or words expressive of spiritual ideas. The Phœnician language was compounded of the sacred and secular, and had more spiritual significance than the Hebrew, which was Chaldaic in its origin. The Chinese was changed into a secular language, without losing its syllabic form, by the introduction of changes of relative position, intonations and inflections, which made it the most copious and flexible language in existence, as well as the most complex and difficult to learn. This peculiarity of the Chinese language has had an important influence in securing the permanency and isolation of the Chinese civilization.

The pastoral man, accustomed during many generations to residence in the open air and to night vigils while caring for his flocks and herds, became early and familiarly conversant with the movements of the heavenly bodies. Their periodical reappearances, their secular risings and settings, their culminations and conjunctions were all to him like the open pages of a book, and by tradition he learned the main facts of their aberrations and occultations, as well as of the appearance and aspects of comets and meteors. He possessed most of the materials out of which the science of astronomy has been built up, but he lacked the scientific appliances of modern astronomers. His life of musing and constant communion with the mysteries of nature, powerfully stimulated his fancy and gave wings to his imagination. Coincidences in date between certain stellar phenomena and terrestrial events, such as plagues, earthquakes, volcanoes, blights or droughts, led him to infer a causative connection and relation between these two orders of phenomena; and this gave rise to the apocryphal science of astrology.

The activity of the imagination and the rudimentary musical faculty of the pastoral races, combined to give birth to pastoral poetry. As the pastoral races were also nomadic, they early became accustomed to describe to the inhabitants of our country the scenes and events of the other distant parts which they had visited. As men in those days exercised their feelings, sentiments and imaginations—

whose natural language is poetry—more than their reasoning faculties—whose language is prose—the descriptive and historical literature of the pastoral nations was originally poetical. The truth of recitals was not so strongly insisted upon as their beauty, their wit, and graphic power. Historic verse grew naturally out of these conditions, and unchecked fancy revealed largely and with free wings among imaginary scenes, where imaginary actors took part. The real and the imagined became mingled in inextricable confusion. Gods and demi gods, creatures of the imagination, mingled with heroes; the mortals and immortals often bearing each other's semblances, both in the strife of battle and in the scenes of social and domestic life. Even "the stars in their courses fought and rained influences." Naiads and dryads peopled the groves and the waters, fauns and satyrs piped and danced; and the world of real existences became populous with creatures of fancy, and filled with pictures of ideal objects and situations. Many as were the errors of fact and in religion to which this exuberance of fancy gave rise, it lifted the grovelling sense above sensuality and blank materialism, gave the world music and poetry, and prepared the minds of great masses of men for the reception of philosophical ideas and for an appreciation of the truths of a spiritual religion.

The ascending order of human societies was typified in the concentric circles of the Atlantis, contracting as they neared the centre and rising along the acclivities of a central eminence, by a succession of stone terraces, to the summit, the seat of power; and forming the type and pattern of amphitheatric and pyramidal structures, of which copies were erected in Peru and the more modern Greece, while the pyramidal forms were repeated in Egypt and in North America; and the amphitheater survived in Rome. The phallic shaft, the column and the storied obelisk, were succeeded by the lofty fane, with its flaming cresset, emblem of aspiration; and it by the pinnacles, towers and sky-piercing spires of the modern orders.

In religions, by the aid of science, the common mind has been lifted from its low ideas of tutelary gods and demi-gods, the guardians and protectors of single tribes, first, to that of a god of the whole earth; and from this and from the worship of the sun as the supreme, to the knowledge that the visible, fixed stars of heaven are all suns, some of them far more magnificent than ours, and thence to the conception of an infinite Supreme Being, the soul, essence and informing spirit of the boundless universe itself; eternal himself and the author and giver of eternal life to men, his offspring. Projecting the lines of past progression, I look forward to an advancement in the scientific knowledge, the philosophical inductions and the spiritual unfoldment of the human family on this earth, in comparison with which their present civilization will be looked back upon as barbarism.

The capacities of the superior primitive races were not so much inferior to those of the present time, as might be inferred from the inferiority of their arts. I refer, for confirmation of this assertion to the skulls found in the English barrows and in the caves of the Mesieres valley in south-western France. The great difference arises mainly from the increase of knowledge. Since the discovery of the art of printing, knowledge has not only increased, but has accumulated and has become diffused to an extent which places within the reach of the busiest laborer a fund of information, and furnishes his mind with an amount of intellectual pabulum, far in excess of that possible to the most learned men in the primeval ages. The nobler faculties have by this means been stimulated to such an unprecedented degree, within the last three centuries, and man's inventive genius has been brought into a state

of such intense activity, that we may safely anticipate a great and general amelioration of the condition of the general mass of humanity within the next few centuries. But this result will be attended by some consequences not generally anticipated by our philosophy.

While civilization has been advancing from its first low beginnings, the races of inferior animals have had their numbers thinned by degrees, and some of them have become extinct, especially in the more thickly peopled countries and where civilization has reached the highest pitch of development. This has been occasioned less by the numbers hunted and directly destroyed by man, than by the invasion of the regions once inhabited by these beasts and by their consequent loss of their proper means of subsistence. My experience and observation have proved that the same fate has befallen many of the inferior human races. Several of these races have suffered complete extinction within the historic era, and largely from the same causes. Lest this statement should be questioned, I have only to point to the utter extinction of the Tasmanian race, within the lifetime of many persons now living, and to the rapid disappearance of the native Australian race. This is only a sample of numerous similar instances that have occurred in past ages. These races are certainly far more progressive than the most intelligent of the lower animals, yet they have many times proved themselves so incapable of adopting the methods of a higher civilization, suddenly introduced among them, that they have melted away and disappeared through agencies the least of which has been that of violence. These facts compel me to believe that the inferior human races will at no very distant period become eliminated, and that the superior races alone will inhabit the earth.

In the struggle for existence between man and beast, when the question was which should overcome and perhaps devour the other, man obtained the mastery, not by superior physical strength, but by means of his greater skill and intrepidity. In the subsequent struggles for the mastery among men, the intellectual and moral forces, though for a time overborne, at length asserted and maintained their supremacy over brute force, and mere physical courage. Knowledge of truth became the sceptre of power in human affairs, held not by one alone, but destined to be held by all who, according to the law of the survival of the fittest, shall continue through the long lapse of future ages to inhabit the earth.

I confidently anticipate the time, ages hence, when all the inhabitants of the earth shall be as one people, among whom knowledge shall be universally diffused and whom a common sympathy shall unite; whose interests and manifest destiny shall be the same, and among whom peace and good will shall be perpetually maintained.

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I look with scorn upon the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence upon the obscure man who suffers for the right, who is true to a good but persecuted cause.—James A. Garfield.

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