

OLIVE BRANCH

Devoted to the Spiritual Elevation of Humanity.

VOL. VIII.

UTICA N. Y., DECEMBER, 1883.

NO. 12.

The Olive Branch.

SINGLE COPIES.....10 CENTS
ONE YEAR.....\$1.00

SANTA BARBARA.

Of all the memories sweet and golden,
None more beautiful and fair,
Than the flower-land of Santa Barbara,
Free from winter's blighting air.

And as oft when pleasant dreams,
Fold me with their saintly wings,
Then their barks and crystal streams
Into vision fondly spring.

On her mountains crowned with glory
Come the Heralds of the day,
Bringing back the ancient story
Where the Master went to pray.

Nature nightly holds her vigils,
O'er her gardens, streams and vails,
Filling all the air with music,
And her love-bewitching tales.

Santa Barbara, land of beauty,
Clustering vines and sweet perfume,
Nestling close beneath thy mountains,
Rise to view each pictured home.

Oft my spirit gathers near you,
In its hours of discontent,
Where beneath her cloudless blue,
Heaven lights up its firmament.

Vale of beauty, fruits and flowers,
Never were there scenes more fair
Than thy shady walks and bowers,
And the fragrance of the air.

When my spirit leaves the mortal,
On its pilgrimage above,
Bear me through its flower-wreathed portals,
Angels of celestial love.

BISHOP A. BEALS.

FREE SPEECH, — SPIRITUALISM AND MATERIALISM,—ORGANI- ZATION.

To the Editor of the OLIVE BRANCH:

I quite agree with the views of your OLIVE BRANCH on free speech. To demand the right to speak, at any time and on any subject, regardless of the wishes of plans of others is absurd and unjust. Ears and brains have rights as well as tongues. If a speaker in a disorderly way tries to force his opinions upon an audience of four hundred persons, it is the lawless claim that a single tongue shall usurp the attention of four hundred pairs of ears, and of the brains to which they give access. Order and freedom go together. No star would move in its orbit unless the time and place of every other

star were in due order. Nothing can be done in the way of fair and thorough investigation of any subject without some method. An audience have the right to decide what subject they will examine, and to rule out other topics until the chosen one is exhausted. Nothing is too sacred to be examined and discussed, only let the discussion be in order and in good faith and good spirit.

In public meetings of spiritualists the planning for addresses on the platform by chosen speakers, and then for conferences in which all may freely express their opinions, is as fair and wise an arrangement as can be made, for it gives both order and freedom. In the conferences topics may be chosen for discussion, or all may be left to the impulse of the hour. It would be a waste of time, for instance, to listen to arguments aiming to show that horse stealing was good for society and helped honesty; or to hear a poor effort to make "free love" (worse than horse stealing) appear as for the good of society and as helping chastity. Sometimes it may be well enough to hear such efforts, the better to illustrate their weakness, but no great time need ever be spent in such ways.

I agree with you too that a society must have a central and unitive and inspiring aim and idea. This need not imply bigotry or narrowness, but simply shows common sense and good judgment. Spiritualists and materialists can not successfully unite to promulgate their views, for the life of either theory is the death of the other, and the effort to make common cause for both is a mental and spiritual absurdity. We need not be animated by any spirit of intolerance toward the honest Baptist, but any more than toward the honest Baptist, but our work is to give the world a better philosophy than that of materialism, a better ideal of life and immortality, than that of the Baptist, and no futile effort to join either in associated spiritual work can possibly help them or us, but will only end in confusion worse confounded.

Let us hold on our way as spiritualists, and let these, and others, come to us, with freedom to express their views and put their questions in due order, and thus we and they shall gain in mutual charity and in self-respect.

You are "solid," too, on organization—a law of earth and heaven. Organize to grow and gain true freedom, to win respect and command influence. The Declaration of Objects and

Principles of the National Association of Spiritualists—which our State Association has widely adopted—is a good basis—broad, inclusive and clear. Believing spiritualism to be exceeding precious and greatly needed, it becomes us earnestly to use the best methods for its life and growth.

Your OLIVE BRANCH still tells the world that the flood of superstition is subsiding and that the Ararat mountain peaks of truth are solid and enduring. Yours truly,

G. B. STEBBINS.

Detroit, Mich., Nov., 1883.

No Use.—There is no use in putting up the motto "God Bless Our Home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents of the children, and by the older to the younger. There is no use in putting up the motto "The Lord Will Provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto "The Greatest of These is Charity," while the tongue of the backbiter wags in the family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto "The Liberal Man Deviseth Liberal Things," while the money chinks in the pockets of the head of the household, groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not a cent for really good and deserving objects. In how many houses are these mottoes standing—let us say hanging—sarcasms which serve only to point a jest and adorn a satire? The beauty of quiet lives is trustful, hopeful, free-handed, charitable—lives of surpassing loveliness; and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joists.

What is death? To go out like a light, and in a sweet trance to forget ourselves and all the passing phenomena of the day as we forget the phantoms of a fleeting dream, to form as in a dream new connections with God's world; to enter into a more exalted sphere, and to make new steps up man's graduated ascent of creation.—Zschokke.

HE GIVETH HIS BELOVED SLEEP.

He resteth now. No more his breast
Heaves with his weary breath.
Pain sits no longer on the brow,
Where lies the calm of death.
Sunk to his rest, like a tired child
He lies in slumber deep,
Soft folded in the arms of Him
Who "giveth his beloved sleep."

Nay, doth he rest? No; day nor night
He resteth not from praise,
His spirit, winged with rapture, knows
No more earth's weary ways,
But ever toward the Infinite
His flight, or upward doth he keep;
For He gives active toilsomeness
Who "giveth his beloved sleep."

And while we grope our doubtful way,
Tear-blinded in the night,
He reads the meaning of our grief,
Clear-writ in heavenly light.
And looking o'er the path he trod,
Weary oft-times and rough and steep,
He knows 'twas goodness led him on,
And gave to "his beloved sleep."

We, heart-sore pilgrims, follow him;
It is not for his fate we mourn,
But that we see his face no more,
And now must travel on alone.
He standing on the hills of God
Doth brightly beckon while we weep.
We'll rest not here, but hasten on,
The night is short, the morning's dawn,
Shall greet us rising from our sleep.

M. F. L.

SPIRITUALISM AND THE CHURCH.

"For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Romans 3d chapter, 7th verse.

We have arrived at a point in our discussions of the relative merits of one form of religious belief with another, that it seems to us no unprejudiced person can charge us with being unjust to either. Intelligence is too widely diffused for any one to make false statements and not be reproved; hence, in what we may say at this time, we feel that though we may fail to convince all, that Spiritualism is the religion of the times, we shall hope to show them that it stands upon a more solid foundation than any religion the world has previously known. In the statement of our case, we shall show that respect for age which the case seems to demand; not that in point of fact the church is older than spiritualism, but being the one form more popular and more generally accepted we shall give it the preference in our discussion.

Paul may justly be considered the founder of the Christian church, though he claims to have worked in the interest of Jesus. Certainly he makes an attempt to prove that the corner stone of all religious belief is the God-man Jesus; yet we find Paul frequently giving expression to his own views, at other times of speaking, as though he was influenced by a power other than himself. Taking what he has said, either of himself or for another, the church still clings to his views and accepts his interpretations of the divine will, regarding the duties devolving upon mankind. Paul was no doubt honest in what he said and did, but whether he was always honest in his dealings with others while acting in the capacity of a teacher, there are grave doubts.

In the verse quoted Paul admits that he had not always told the truth. That to glorify God was to him the chief aim in life; and if he failed to accomplish this by honest means, he thought it no harm to deviate a little from the truth, and question the judgment of any one who should class him as a sinner. As Paul admits that he did not at all times speak the truth, and has failed to leave on record the particular points where such falsehoods were settled, the whole of his writings must needs be examined, and whatever appears contrary to the dictations of honor and reason may safely be classed as untruths; and may it not be possible that after all that has been said by way of church building, there is no proof that the church is any more honest than Paul was; for if founded upon a false basis, then all the teachings outside of the moral precepts advanced, are spurious. If this be the fact, then all articles of faith are of no effect; all church discipline is wrong, and the covenants are not binding, and instead of the church being the gateway to heaven, it is the open doorway to disappointment and future woe.

Had Jesus left any records of his will regarding the establishing of churches and building up a religious oligarchy upon earth, then we should feel bound to respect them; for whether he was sent of God or not, his example will certainly bear closer scrutiny and criticism than any other man living at that time. He taught a religion of fraternity; he made love the cement to bind together the children of men; he was a philanthropist in so far as he was able to be, not possessing any of this world's goods, but he had an abundance of that soul sympathy, so lacking among the church congregations both in the past and present, and we do not call to mind a single instance where Jesus admits teaching what he did not believe to be true. In this respect he is a safer guide to follow than Paul. But Jesus is not the foundation upon which the church rests. It is what Paul says of him. The position the church assumes to-day in dealing with other religions is arbitrary in the extreme. It brooks no heresies, will not admit the right of criticism, will not accept the intelligence of this age as equal to that of men living ten thousand years ago; and yet in all departments of learning it accepts and endorses the views of the leading men of the age. Neither Jesus nor Paul ever gave to the world a treatise upon astronomy, geography, philosophy or political economy. All these fruitful subjects are the works of the profound; and yet every clergyman is supposed to be familiar with these branches of education, but while they tend to unfold the minds of men, they are not regarded as religious, have nothing to do with the saving of souls. Humbolt and Agassiz, Longfellow and Emerson, Garrison and Lincoln, were all good men; they each of them have done more for the world than all the combined churches in the world, but they were not, strictly speaking, Christian men. Their best productions are set aside and Paul's letters accepted instead.

We hear much said about the liberality of the church; they are liberal only so far as it is policy for them to be liberal; their creeds are the same as they have been; their cate-

chisms are not changed nor revised; their articles of faith stand where they stood hundreds of years ago. Every innovation is regarded as an encroachment upon the rights and privileges of the church, every new doctrine advocated is passed upon by the church, and if Paul is not endorsed in full, the new doctrine is consigned to perdition; and its advocates ostracised from society. In so far as the church teaches morality and temperance, she is doing well, but these are not Christian virtues any more than they are heathen. Experience teaches that it is better to live moral than immoral lives; experience teaches that it is better to live temperately than intemperately; it does not require a Jesus or a Paul to convince any one by example or logic of these facts; nature teaches man these lessons. The principal work of the church is saving souls. But do they save them? Is it possible for a soul to be lost? if not, then how can the church save what is not nor cannot be lost? We see only one thing the church is proficient in, and that is in keeping up a continuous debate upon non-essential questions, and giving to a class of men a good living and money so as to enable them to not only live luxuriantly, but to support large families and retinues of servants. The people pay for having their souls saved. Soul saving has become a matter of merchandise; no pay no salvation; limited compensation, only partial salvation; pay liberal salaries and salvation flows like a Niagara. In the Romish church the living must pay the priest for masses or the souls of their friends will remain in Purgatory until the day of judgment. These things are with you to-day in all their force, as they were hundreds of years ago; ~~whereas then, we ask, is the church growing liberal?~~

Ever since the spiritual movement began, its strongest opponent has been the church; and the church arrays itself against spiritualists as such to-day, with as strong an aversion against the principles embodied in the spiritual philosophy as ever it did. Then we ask how any consistent spiritualist can support or fellowship with an institution which secretly disperses their religious belief; and yet in every church in the land can be found spiritualists who never contribute a penny toward the cause of spiritualism simply because it has not been popularized. Let the church accept it and the world would be filled with spiritualists.

What can we say in favor of spiritualism? In the first place it does not require any enlogizing at our hands; a fact remains a fact for all time. All that can be said for or against it cannot change the nature of the evidence. Spiritualism we predict to be a demonstrable fact in nature, and cannot be banished from the world. Men may refuse to accept it, but their refusal will not alter the facts, will not stop the mouths of spirits, will not shut out the light coming from the heavenly spheres; but by powerful opposition some people may be deterred from investigating the subject; that is all spiritualism has to fear in the conflict before it. Spiritualism says examine what Paul has left on record, but if you discover wherein he has not told the truth let it rest as an untruth. Never attempt to whitewash a lie for the sake of glorifying God, for if all-

wise he will know just what you are about—will know just how you feel in the matter, and not only does this all-wise power read your secret thoughts, but spirits read your thoughts as well. Mortals may be deceived, but you cannot deceive yourself. The spirit bears witness of the deeds performed, of the thoughts cherished, and the testimony of the spirit cannot be impeached.

In the first covenant spiritualism says be honest, never lie; in this respect it is equal with the church. In the second covenant it says live moral lives, be temperate in all things even in religion; here it leads the church. It says in the third covenant, love all men, study the works of all men, for therein you may find something which a Jesus or a Paul could not have known.

Spiritualism holds up to the world as exemplary characters, Jesus and Paul, Buddha and Mohammed, Aristotle and Pythagoras, Socrates and all the sages of ancient times. And it also recommends the studying of the lives and works of Longfellow and Emerson, Humbolt and Agassiz, Garrison and Lincoln, and the thousands who have left their "foot-prints upon the sands of time." Spiritualism is a cosmopolitan religion and philosophy; it embraces every class of minds from the highest to the lowest; and every one is invited to come and drink of its waters freely, without money and without price. In this respect it is the equal if not superior to the doctrines of Paul; for he condemned heresies. Spiritualism condemns no man, hence it is more humanitarian than any system the world has ever known; and it is the only religion that did not have its origin and foundation in the human brain. We find a vein of selfishness running through every creed in Christendom. It is their church that is the true church; its means of grace the only means whereby men can be saved. Spiritualism has no means of saving grace, save what belongs to and is the property of every man. The use and abuse of individual rights and privileges are not results arising from the action of an outside force; but they are the remnants of former religious beliefs, which have followed the race from the earlier days down to the present.

Supernaturalism is not something that had its origin in the human brain before they were qualified to reason logically upon any of the matters which interest the thinking minds of men of recent dates. Jesus taught a supernatural religion, and so did Paul. God was a wonder-working God, separated from nature, yet controlling nature's forces. He dealt in earthquakes and tornadoes; these were means employed to show how powerful He was, and how weak was man. These kinds of phenomena are cited to-day as evidences of God's wrath, on account of the wickedness of men. Spiritualism does not deal in earthquakes and tornadoes. They are regarded as natural occurrences, and the day is not far distant when the causes producing them will be known, and means devised for the saving of human life and property. The church retains its hold upon men by force; believe or be damned is the kind of argument they use; and it may be well to inquire whether all unbelievers are damned or not. We say they are not. A

man may damn himself, but there is no God in the universe nor outside of it that is going to damn anyone. Ignorance is in the light of spiritualism a destroying element; not that it destroys souls, but destroys the happiness souls might experience. The church has always had a hell ready to receive unbelievers; but spiritualism builds no hells; neither does it create heavens and transport murderers to receive crowns of glory, while their hands are yet red with the blood of their fellow-man. Spiritualism leaves heaven building to the individual, and they can make their heaven as beautiful as their minds can conceive. Instead of placing salvation upon a shelf to be taken down at leisure, spiritualism makes it incumbent upon every one to do something to render them worthy of being recognized as children of a divine parent.

The church takes from the poor to enrich God. Millions are devoted each year for the purpose of building temples to the glory of God; they are presented to him, and we are led to believe that he accepts these princely offers, but he is not a prudent holder of real estate, for we hear of frequent destructions of property held in his name; but he never rebuilds them again, that is for men to do. No matter how angry the wisest man may become he always manages to save his own property from destruction. Not so with Deity. When he pours out the vials of his wrath, church property, if it be in the track of the storm, falls beneath the lash, and if innocent men, women and children be inside, they are slain or maimed for life.

Because spiritualists question these visitations of God's vengeance, and say they are the results of natural forces, they are denounced as heretics. But we hold that it is more to a man's credit to be a wise heretic than a religious idiot. Spiritualism proves its promises every step of the way. No one is asked to believe without evidence, and they are not expected to make a pilgrimage to India, nor follow the route Paul traversed in search of proof. Men are far more practical than they were two thousand years ago. Take from the present age all the improvements and inventions, destroy all the machinery now in use, and what would become of mankind? Yet in a religious sense this is what the church is trying to do. If we desire to know anything, go to Jesus and Paul. But suppose we transpose these two noted characters, and introduce them to the present age, does any one suppose that they would say all these things are bad, and that they tend to alienate the minds of men from worshipping the true God? By no means. Jesus and Paul were heretics in their day, and they would be found in the ranks of heretics to-day. For it is just as impossible for a progressive mind to remain stationary in religious matters as it is in art, science and philosophy, and men who single-handed attack the Jewish priesthood and denounced the religions of their day would be the first to denounce a system which has stood still for two thousand years. Nature is a working force, stagnation is but another name for death. A cause that has outgrown its usefulness is dead. A religion that fails to meet the demands of the human soul is of no effect as a religion. There may

be certain moral questions which interest the people; but these will live whether discussed by clergymen or not. Morality is a law in nature, and the truly moral man is a close observer and student of nature; an immoral person is one who either knowingly or ignorantly violates nature's laws; but in your common schools these things should be taught. It is the young mind which needs training; "as the twig is bent the tree is inclined," as the mind is trained in youth, so the man becomes in riper years.

So far as the church teaches morality and temperance, she does well; but spiritualism does as much and more. The most difficult work we as spirits find to do is to change the current of human thought. Men turned in a particular line naturally follow that line regardless of where it may lead them, unless by some change in the route they are brought to see the error of their ways. The Christian may walk along boldly for many years; but there comes an event in human life which stops their flow of logic; there comes a time when every one is brought face to face with death, and if their thoughts were never disturbed before, they are disturbed now; doubts will arise in spite of human will to control them. Man will question what are termed God's provisions at such times, regardless of consequences; and as they question, so they begin to catch a first glimpse of the light from the celestial sphere, and all their former lives, beliefs and hopes pass before them like a panorama, and they wonder where they are and what kind of lives they have been living. Then comes the dawning of spiritualism, like a welcome messenger sent to lead them through the mists to that clear day which lies just in advance of them.

At this period in the life of individuals they are ready to receive assistance from any source. They have begun to feel their dependence upon something they know exists, but which they have not realized before. Information is asked, but to whom do they turn? To the church? No. Do they seek the parsonage? No; there is no avenue opened for them there. They must break all church rules; they must seek for instruction from the spirit world. Is there anything criminal in this? Is it a grievous sin that has been committed, by asking reverently to be informed and have their feet placed in the path leading to grander unfoldments in the coming time? Jesus said, when you pray, enter your closets and after closing the door pray to your Father who is in secret. This kind of instruction will be readily comprehended by every spiritualist. They know what benefits they have received from these secret communings with the invisible world. Men may gain physical strength from contact with the physical world; but when their spiritual strength fails, and there is a feeling of unrest pervading the whole system, then we must go to the fountain for supplies. The physical world should be forgotten for the moment, while the soul is being fed with spiritual manna.

But the church says you must not disturb the slumbers of the dead. We know of no dead. We do not hold communion with decaying bodies, but with arisen spirits, who are

ever marching on to grander realizations in the near future. The church says spiritualism is a delusion, that you think you are holding communion with the spirits of your friends, but it is really with the devil you are communing. Well, if the devil has words of consolation for the mother mourning for her babe, and she is made happier by it, then let the devil come; for we know he is not of this earth. Even such subterfuges have been resorted to to try and argue away existing facts. Those charging that the devil is deceiving the people really prove that men can hold positive communion with the invisible world. But how does the churchman know it is the devil that is rapping here, speaking there and materializing in another place? If it be really so, he is kept busy, for seances are growing in numbers, and if the devil is doing all this work, he has certainly outdone the combined forces of the church, including Jesus and Paul. For nowhere in history, ancient or modern, can you find anything recorded that equals the spread of spiritualism during the past quarter of a century.

Spiritualism has no room for devils; it has no work for them to do; they are the property of the church, and we leave them at home. Myths, goblins and devils are brain productions, neither of them ever had an existence. They are bugbears to frighten children with, but the time is at hand when sensible fathers and mothers will not resort to such means to discipline their little ones. Let the church discard its devil, and the world will soon forget that there ever was such a monstrosity. Let the church move forward and become willing to gather its information from any and all sources, then can the spiritualist and the churchman shake hands together, for then they will be virtually on the same plane. If one is further advanced than the other, there is a prospect of future meetings where all diverging roads meet on the broad plains of spirit life, where dissensions are unknown and ostracism on account of belief is never dreamed of, though spirit life is not a round of idlers lounging from one celestial court to another. Every spirit finds work to do, and by work they climb nearer to the Infinite. Whether perfection can be reached in spirit life is a question we cannot answer. We know very little about the attributes of Infinity. Seeing a light ahead we can follow the shadows. We may reach the light, and we may not; but we can try, and there is a soul-satisfaction in trying.

JOHN MURRAY.

CONVICTIONS NECESSARY TO MANLINESS.—The man who goes through life with an uncertain doctrine, not knowing what he believes, what a poor, powerless creature he is. He goes around the world as a man goes down the street with a poor, wounded arm, forever dodging people he meets on the street for fear they may touch him. A man must believe something heartily.—*Sidney Jefferson.*

The stimulating power and comfort of sympathy none can express save he who has realized it. It has a power like the magnet, unseen but potent, which draws to itself the wandering, scattered particles that exist around it.

NEARER HOME.

Heaven is my fatherland,
Heaven is my home.

O'er the hills the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone.
Gone for aye—its race is over,
Soon the darker shades will come,
Still, 'tis sweet to know that even
We are one day nearer home.

"One day nearer home," sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his life boat cuts the foam,
In the evening cries with rapture,
"I am one day nearer home."

Worn and weary, oft the pilgrim
Hails the setting of the sun;
For his goal is one day nearer,
And his journey nearly done.
Thus we feel, when o'er life's desert
Heart and sandal-sore we roam;
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! yes, one day nearer
To our Father's house on high—
To the green fields and the fountains
Of the land beyond the sky;
For the heavens grow brighter o'er us,
And the lamp's hung in the dome;
And our tents are pitched still closer,
For we're one day nearer home.

For the OLIVE BRANCH.

A TALK ABOUT FAITH.

Mr. Packer called to see his neighbor, Mr. Camp. They reside near each other, though in religious views they are far apart. Mr. Camp said: I am glad to see you, friend Packer, and I was rejoiced to see you at our church last Sunday, for I believe the Lord has a work of grace yet to do in your soul. Mr. Packer replied: I drop into the churches now and then, just to see how far I have got along, and how much behind the age the churches are.

Camp:—O, friend Packer, when the Lord has accomplished His work of grace in your heart, you will have such abounding faith in Him that the church will seem all right to you.

Packer:—I know very well that faith in God is an excellent thing, but I think we should look carefully to the quality of our faith and not allow ourselves to believe that of the Great Supreme which would be unjust and dishonorable in a human being.

Camp:—Christians do not believe that God ever has done any wrong, or that he ever will. We believe Him to be the very soul of justice, righteousness, goodness, patience, love and mercy—daily calling, lovingly and tenderly, after his children to come in the ways of truth, pleasantness and peace.

Packer:—I can readily accept such a character as that of the All-Father, and I know of no reason why any man should not, who believes in the existence of a Supreme Intelligence. But I suppose your faith leads you to believe all that is said of God in the Scriptures.

Camp:—Of course all true Christians should believe what God says of Himself in the Holy Bible. That book is the ark of our salvation, the anchor to all our heavenly hopes; take

that away from us and we should be floating upon a dark and shoreless sea, without any thing to guide us along the stormy way.

Packer:—What would you think of an earthly parent, who should with direct purpose repeatedly harden the heart of one of his sons, prompting to commit sin, in order that he might display his authority and power in destroying that son, and many thousands of innocent persons along with him?

Camp:—I perceive that you refer to the case of Pharaoh, but it is not unlikely that the translators have made some mistake in that matter, which may be rectified in the expected revision of the Old Testament. I do not believe that God hardens the heart of any man; and a finite parent, intentionally doing that, would simply be guilty of infamous conduct.

Packer:—What would you say of a man, having a large family of sons and grandsons, who should get into a quarrel among themselves, dividing into separate factions, and the father should say to one party, go in against your brothers and kill them. If night should come on before you get through destroying them, I have two large lights which I will hold in place for you; and in my garden I have plenty of stones that I will throw, not unlikely killing as many with stones as you can with the sword.

Camp:—Such a presentation of the Heavenly Father, as you refer to in the book of Joshua, is of course objectionable. I would not deny that fragments of fable and oriental figures of speech are to be found in the Bible. These should be eliminated from the sacred Record, and I trust the day is not far distant when they will be. It may be remembered that a portion of the Old Testament was lost for several hundred years in the temple, and what changes might have been made by those who found it, and brought it to light, we do not know. Then, too, both the Old and New Testaments were for many centuries in the possession of the Roman Catholic Church, while the books were only in manuscript, and there might have been interpolations made to suit the views and interest of the priesthood.

Packer:—I am a little surprised to find that you understand these things so well, and are frank enough to admit them. But what would you be inclined to think of an earthly parent having a son remarkably just and upright in all his conduct, and a noted ruffian should come along and the father should say to the ruffian, have you noticed my son James that he is a very truthful, just and noble man? Ah! replies the ruffian, with a sinister smile, you have fixed him up very nice with abundance of this world's goods; but let him lose his wealth, let him feel want and sickness and he will curse and swear like a trooper. No, says the father, I know he would not. Now just to prove how mistaken you are, you may go to his place, kill all his sons and daughters, also his camels, sheep, oxen and horses, give James the small-pox, cover him with loathsome scabs and roll him in dust and ashes, and you will find that James will not lose his patience or his piety.

Camp:—I know you are thinking of the book of Job, but that book, though an exceedingly fine literary production, hardly belongs

with the Scriptures at all. Able commentators say it is simply an allegory, written by some student of the old astronomical religion.

Packer:—Mr. Camp, then I understand you correctly; you would credit no statement with in the lids of the Bible as true which in any way reflects adversely upon the goodness, integrity honor, justice, love or mercy of the Divine Ruler.

Camp:—Yes, you may understand just that for any thing found in the Bible that militates against the glory of His Serene Highness, there must be some mistake on the part of translators, or there may have been unjust interpolations. I have no doubt but what there has been incorporated with the Sacred Record in some instances, orientalisms, allegories, hyperbole, fables, parables, and strong figures of speech, that are liable to be misunderstood. But notwithstanding all this, the book abounds with beautiful gems of truth, and that which comes directly home to every man's conscience and personal experience.

Packer:—Unquestionably you are correct, and I fully concur in your opinion; but, unhappily, theology, church dogmas and creeds are based more on the figures of speech, parables and apocryphal statements found in the Scriptures, than upon the plain, simple declarations about which there could be no difference in opinion. If the churches and clergymen generally were as ready to admit the facts concerning the Bible as you are, then half a million of the best people of New York City would not keep aloof from the churches. We should not hear it said that but two per cent of the inhabitants of the city of Vienna attend church, or but one-sixth of the people of the United States, or one-tenth of those of England. There comes sad wails from many a pulpit that faith in God is dying out from the hearts of the people. This is doubtless a mistake on the part of the clergy. Faith in God is not dying out, it is growing stronger, deeper, broader and higher. It takes a more determined, robust hold on both God and humanity. The confidence in an Over-ruling Intelligence is more full, ample, far-reaching in its grasp, nor does it throw away a large portion, or any part of the human family as not worth preserving. No bird moults its feathers and no animal sheds its coat of hair, until the new under coating is ready. Nature is true to her own laws. The human soul does not throw away one system of faith until the mind has matured another; nor does the human family take backward steps in its religious perceptions. The soul of humanity is rising in beauty and excellence of faith toward God. In its upward rising it may outgrow and leave behind many a gloomy error, and many a time-honored myth. There are doubtless many non-progressive men, who fail to feel the divine waves of progress pulsating in their souls, and they may honestly think that all is going wrong, all is lost, but this feeling on their part comes from a lack of faith in God. Their perceptions of Deity are too narrow, they do not keep step and time with the best and highest thought of the present century, but are straining their vision back into the darkness of the past, quite oblivious of the light falling around them.

Camp:—Friend Packer, the truth is, that in these days in the church we all believe just about what we please. You must be aware that on the statute books of a state there will long remain unrepealed laws that are obsolete; they are virtually dead, and no one thinks of enforcing them; but politicians don't like to meddle with them, lest in some way they should damage their own personal popularity. In politics there are always plenty of old coin worshipers. It is the same in a church, there are always members who will hold on to antiquated dogmas long after the more intelligent members know that they represent only relics of barbarism, yet we cannot directly strike these things from our records, without disrupting religious societies; therefore we let them stand, allowing every individual member freedom of opinion concerning them. I am aware that some churches do not allow so much latitude.

W. CHURCH.

MEDITATIONS OF A HINDU PRINCE AND SKEPTIC.

BY A. C. LYALL.

All the world over I wander, in lands that I never have trod,
Are the people eternally seeking for the signs and steps of a God?
Westward across the ocean, and northward ayont the snow,
Do they all stand gazing as ever, and what do the wisest know?

Here, in this mystical India, the deities hover and swarm
Like the wild bees heard in the tree-tops, or the gusts of a gathering storm;
In the air men hear their voices, their feet on the rocks are seen,
"Yet we all say, "Whence is the message, and what may the wonders mean?"

A million shrines stand open, and ever the censer swings,
As they to a mystic symbol, or the figures of ancient kings;
And the incense rises ever, and rises the endless cry
Of those who are heavy laden, and of cowards, loth to die.

For the Destiny drives us together, like deer in a pass of the hills.
Above is the sky, and around us, the sound and the shot that kills;
Pushed by a power we see not, and struck by a hand unknown,
We pray to the trees for shelter and press our lips to a stone.

The trees wave a shadowy answer, and the rock frowns hollow and grim,
And the form and the nod of the demon are caught in the twilight dim;
And we look to the sunlight falling afar on the mountain crest;
Is there never a path runs upward to a refuge there and a rest?

The path, ah! who has shown it, and which is the faithful guide?
The heaven, ah! who has known it? for steep is the mountain side,
For ever the shot strikes surely, and ever the wasted breath
Of the praying multitude rises, whose answer is only death.

Here are the tombs of my kinsfolk, the first of an ancient name,
Chiefs who were slain on the war-field, and women who died in flame;
They are gods, these kings of the foretime, they are spirits who guard our race—
Ever I watch and worship; they sit with a marble face.

And the myriad idols around me, and the legion of maddening priests,
The revels and rites unholy, the dark, unspeakable feasts;
What have they wrung from the silence? hath even a whisper come
Of the secret—Whence and whither? Alas! for the gods are dumb.

Shall I list to the word of the English, who come from the uttermosts?
"The secret hath been told you, and what is your message to me?"

It is naught but the world wide story how the earth and the heavens began,
How the gods are glad and angry, and a Deity once was man.

I had thought, "Perchance in the cities, where the rulers of India dwell,
Whose o'ersight flash from the far land, who girdle the earth with a spell,
They have fathomed the depths we float on, or measured the unknown main—"
Sadly they turn from the venture, and say that the quest is vain.

Is life, then, a dream and delusion, and where shall the dreamer awake?
Is the world's end like a shadow on water, and what if the mirror break?
Shall it pass, as a camp that is struck, as a tent that is gathered and gone,
From the sands that were lamp-lit at eve, and at morning are level and lone?

Is there naught in the heaven above, whence the hail and the levin are hurled,
But the wind that is swept around us by the rush of a rolling world?
The wind that shall scatter my ashes, and bear me to silence and sleep,
With the dirge, and the sounds of lamenting, and voices of women who weep.

DEATH SCENES.

In fictitious literature we find many death scenes in which the departing spirit beholds groups of angels and spirits of friends long since departed, hovering near, hears their music, holds converse with them, and, with an expression of unspeakable peace, points weeping friends the glorious sight.

In "The Gates Ajar," during the death scene of Aunt Winifred, she looks up, sees the spirit of her departed husband waiting for her, and as her last words, exclaims, "John! why John!" In "Kathrida," when the heroine comes to die, she sees a multitude of angels, hears the words they speak and their songs,

"Till all her soul
Was filled and thrilled with music."

and then she exclaims:

"Do you hear them? they have caught the news;
And all the sky is ringing with their song
Of gladness and welcome;"

then she looks up, and says to her heavenly visitants, "I'm coming now!" and she is gone. It need not be said that such scenes, so frequent in writers of fiction, are not overdrawn. They occur more frequently in actual life than they are portrayed in literature, and are equal, if not surpassing in their phenomena.

As a single instance, take the death scene of Mrs. Rebecca, wife of A. E. Rogers, Three Mile Bay. She was a woman of superior worth, amiable, intelligent, and transparently truthful. After a protracted sickness, on the morning of November 13, 1871, calling her husband and other friends around the bed, she pointed upwards, exclaiming, "Oh, see them! the angels! hear them sing—beautiful! beautiful! beautiful! Emory! Ira! Katy!"—her two brothers and sister departed. Her countenance was lighted up with joy and peace; and thus her spirit, as if welcomed by angel friends, took its departure from earth to heaven. Scores of such examples might be given.

In seeking the explanation of such a scene, one thing, at least, is certain, to the dying person it is real. An individual in that moment will not make false pretensions. Therefore, it follows that the phenomenon must be accounted for in one of two ways, as hallucination or as reality. If the former, the individual pictures the scene in his mind, sees the angel friends, and hears their music in his mind's eye and ear, and thus projects the picture into external space and looks upon it as real. But if the latter, the scene is real, the angel friends actually come from the spirit world, and the spirit of the dying person sees them, hears their music, and finally goes with them to the spirit home. Which is the true explanation?

MUSINGS.

BY MRS. S. C. ALLEN.

I dream of a wonderful future,
 A future half hidden from view,
 When the trees in the radiant sunshine
 Are flecked with a ripe golden hue.

Where flowers in their magical sweetness,
 Ever blossom like diamonds of truth;
 And life has a fuller completeness,
 For the children of immortal youth.

Where our loves, our soul-treasures and hopes,
 We thought they were lost to us here,
 They, like some beauteous dream that opes
 To our vision, in triumph appear.

Then our darlings all radiant we'll meet,
 And clasp in a loving embrace;
 Oh! this will be rapture complete,
 When we shall see them face to face.

Then enraptured we'll thrill with the music,
 That floats through eternity's shrine,
 And I bow in worldless rejoicings,
 As I dream of the bright future time.

THE PENALTIES OF SIN.

How to get rid of the penalties of sin, has been the question of questions among religionists in all ages on which history throws its light. The answer is plain enough: Quit sinning! The penalties of former sins may hang about you for a while, but they will gradually disappear, just as a person made sick by excess gradually recovers health by adopting a more moderate diet and regimen. An old prophet, Daniel, said: "Break off thy sins by righteousness." Ezekiel, another Hebrew prophet, said: "When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live." So, when John the Baptist came, his first word was, "repent." His was the baptism of repentance, for the remission of sins; not that there was in water any cleansing efficacy so far as a man's spiritual nature was concerned, but it was like taking a pledge of repentance and promising to lead a cleaner life; and accordingly John exhorted his followers to "bring forth fruits meet for repentance." Jesus followed in the same vein, the first word of his preaching being, "Repent." He was to baptize not with water but with the holy spirit—or the spirit of holiness—for his was a spiritual religion, and he insisted, even more strenuously than John had, on reform, in intents as well as in outward acts, as the one indispensable condition of salvation from sin and its penalties; and no word in all his teachings varied from this rule, if we except the apocryphal utterances attributed to him after his crucifixion. Repentance, reform, and love to God and man, with corresponding actions, constituted the religion which Jesus taught; and which was not so much a religion in the generally accepted sense, as a system of morals.

Paul, who was nothing if not Jewish, imbued deeply with Hebraistic ideas touching vicarious sacrifices, covenants and sacraments, reverted to the ideas of the priests and scribes, and engrafted these notions upon the Christian religion, which he grossly perverted to suit his purposes. He started out with the theory that

Jesus offered himself once for all, in place of the offering of bulls, rams, goats and doves, as a sacrifice for the sins of all who were under the Mosaic law; and which sacrifice if accepted by any one of them, he taught would be recognized as a substitute for the customary sacrifices of beasts, etc. His system not proving acceptable to the Jews, he enlarged the scope of his theory, and promulgated the new and startling doctrine that as Adam sinned in eating the forbidden fruit, he sinned for all his offspring, and thenceforth all mankind became objects of divine wrath and vengeance, and would inevitably suffer in eternal fire if they did not accept the vicarious sacrifice of Jesus; for in order to make his new system complete he found it needful to add to it the doctrine that Jesus suffered for all mankind, as Adam had sinned for them all.

This Paulist system was entirely ulterior to any and all of the teachings of Jesus. It contained a fatal solecism, namely: it assumed that the penalty of sin was death eternal, and yet held that Jesus suffered the penalty of sin, for all mankind, and so released them from this penalty. But Jesus rose from the dead—so Paul affirmed. Yes, he answers, but he overcame death and brought life and immortality to light. Very pretty rhetoric, but wretched logic. It ends in this other proposition that the penalty of sin is death of the body. But all men have ever suffered this change, good and bad alike. What need then was there that another should die for them? The Paulist answer is: "But now is Christ risen from the dead and become the first fruits of them that slept." It is passing strange that Paul should state this as a sober truth and not a flight of fancy, when the Scriptures in which Paul believed affirm that the Prophet Samuel, after the death of his body, appeared to and talked with King Saul, and predicted to him the sudden death which befel him. Jesus, also, whom Paul professed to preach, said that the God of Abraham, Isaac and Jacob, and of the Prophets, was a God of the living and not of the dead. Jesus also affirmed that John the Baptist was Elias, and the evangelists affirm that both Moses and Elias appeared to Jesus and three of his disciples, and talked with him concerning his approaching death. How then did Jesus demonstrate the resurrection of the dead or the doctrine of immortality, seeing that Jesus and all the New Testament writers taught the "eternal" bliss of the righteous and the "everlasting punishment" of the wicked? It will not do to talk about the resurrection of the body, for Paul himself taught that "not that body" which dies shall be raised, but "a spiritual body," which "God giveth." In such a body Samuel, Moses and Elias returned and appeared, if at all. Well might Peter say of this "beloved brother Paul," that he wrote "many things hard to be understood." And yet these Judaising and neo-Platonist subtleties and sophistries of Paul, and not the teachings of Jesus, are the doctrinal basis of the church to-day which calls itself Christian.

The reason why is plain. Paul, like the priests of most of the old religions, made the escape from the penalties of sin to be by an act of faith, and not by forsaking sin. Not that Paul failed to exhort his followers to for-

sake sin and live righteously, but he did not teach that this was necessary in order to escape the penalties of sin.

In this Paul was closely followed by Calvin and Luther, both of whom taught that faith was the all-sufficing means of escape from the penalties of sin. Both agreed that works are of no avail, and Calvin went so far as to affirm that "Every work of the law is accursed." Jesus said, "If thou wouldst enter into life, keep the commandments." The Romish church kept nearer to the teachings of Jesus in theory, for it enjoined not faith alone but correspondent works; but it made the escape from the penalties of sin too easy, by the sale of indulgences, absolutions and masses, and by substituting penances for repentance.

After all, our modern Paulists have made no great improvement on the old priestly sacrifices. A class of men who would have food and raiment without earning them, invited men to bring them the best of their flocks, herds and fowls, to be offered in sacrifice to God, who could not eat them, *though the priests could*, and when these had been duly cooked the priests reserved best parts to themselves and gave the residue to the people, so that all shared in the feasts. In return for these gifts, the priests assured those who offered them that their sins were all cancelled. The priests must have certain rich garments, which the faithful were bound to supply. The priests stood between God and man as mediators, and he who had a priest for his friend might defy the infernal powers with impunity.

The Paulist system became popular for the same reason that the old sacrificial system was popular, namely, that it promised an easy way of escape from the penalties of sin. The true and natural way of working out one's own salvation with fear and trembling, by ceasing to do evil and learning to do well, is too tedious and toilsome, and requires too many personal sacrifices of advantages which most men prize, to be popular; yet the day is not distant when it will be recognized as the only way of salvation from sin and its penalties.

Jesus was a Jewish reformer, and like many other reformers, supposed he had a divine mission. He expressly disclaimed any errand except to "the lost sheep of the house of Israel." He described the way of escape from sin and its consequences as so straight and narrow that few really found and walked in it; and so it is; and this is the reason why Paul's followers outnumbered his. Jesus died, preferring death to the renunciation of what he held to be truth; thus setting an illustrious example, showing that it is better to incur death by refusing to sin, than to prolong life by committing sin. He suffered for the sin of those who put him to death, because he suffered innocently, but he left others to suffer or escape from the penalties of their own sins, as before. Other innocent men have died for the truth, before and since he did; but their innocence is no reason why their murderers, or other sinners, should escape punishment.

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THE JUDGMENT DAY ACCORDING TO DR. TALMAGE.

In the New York Herald of Monday, Oct. 1st, 1883, we found the following extract, which we reproduce for the special benefit of spiritualists who claim that the church has outgrown its old ideas of a local heaven and hell, a personal God and winged angels. We know that our best thinkers do not give Dr. Talmage credit of having a superabundance of brain powers. But we must not lose sight of the fact that his listeners are numbers of thousands, and there is no use in our denying the fact also, that he wields an influence second only to that of Rev. H. W. Beecher. One can hardly realize the baleful influence such a sermon must have upon the minds of the young, especially children, who listened to it. And suppose the question had been asked of the majority of the congregation as they were leaving the tabernacle, what kind of a God they were worshipping and what kind of a place heaven was, and what was the chief business of angels. What kind of an answer would you have received?

We sometimes think that spiritualists had better let things take their own course, and let men work themselves out of the old orthodox ruts as best they can; but when we see such infernal nonsense—worse than trash—delivered by a man who claims to belong to the race of mankind, surrounded by all the advantages an advanced state of civilization can furnish,—listened to by young people and children, who have perhaps never given the subject a moment's serious thought, but compelled to listen to such insane mental painting, it is enough to unsettle the reason, and drive into lunatic asylums weak-minded, sensitive persons. When we read such extracts as these, we feel more like re-enlisting in the cause and fighting it out to the end. It seems to us as though the church of the spiritual dispensation and Brother Nichols Fraternity had neglected their duties by not inviting Dr. Talmage to meet with them and form higher sources of intelligence, learn what is really involved in a judgment day, and when that day begins. If there is any one thing spiritualists need to rejoice over it is the freedom from such galling bonds as bind men and compels them to listen to such blasphemies as these. No, friends, our work is not ended; we have scarcely begun. The influence of such men as Talmage must be broken. Let us invoke the assistance of the spirit world in an endeavor to liberate the children of men from under the lash of such task-masters as Talmage.

"At the Brooklyn Tabernacle yesterday forenoon Dr. Talmage devoted himself to a description of the final grand division of the sheep from the goats. Sacred geography, he said, does not point out the place, yet we know that somewhere, somehow, an audience will be gathered together stupendous beyond all statistics. The common sense of justice in every man's heart demands that there shall be some great winding-up day in which that which is now inexplicable shall be explained. There are so many wrongs to be righted that if there were not some great righting up day there would be such an outcry against God that His glory would never recover. If God did not

at some time try the nations, the nations would try Him, God shall come in His glory. No hiding of lustre! No wrapping out of sight the Godhead!

The law of gravitation will be laid aside and Christ will descend swiftly enough to make speedy arrival, but slowly enough to allow the gaze of all spectators. An unveiled God descending to meet the race in an interview of a few hours, and yet shall settle all the past and all the future! How impressive when Christ shall take the judgment seat on the last day of the last week of the last year of the world's existence, and with gavel of thunder bolt shall smite the mountains, commanding silence! That fluttering on either side of him is a detailed regiment of heaven to take part in that scene. On that day all heaven will be emptied of its inhabitants to let them attend, divine glory flanked on both sides by angelic radiance. The entire human race is present.

AN IMPOSING SCENE.

The congregation assembles in the air, above the blue tent of the sky, underneath the floor of air made buoyant by the hand of God. But that audience is not to remain in session long. In that assembly the king is without his scepter, the millionaire without his certificates of stock and the convict without his chain—all without distinction of earthly inequality. Mere accidents of position will do nothing toward deciding the great question—division according to character, the sheep from the goats. In many a case it will be a complete and immediate reversal of all earthly conditions. Division of all nations, not by the figure 9 or 6 or 4, but by the figure 2—an all-comprehensive, everlasting 2!

The leaves of the book of judgment will not be made out of paper, but out of memory, one leaf in every human heart. The human mind is a self registering instrument and records all its past movements. All the leaves will be open and you will read, not only your own character and your own history, but the character and history of all others.

TRUMPET PEALS.

The trumpet of the Old Testament will give significant reverberation.

Peal the first—Under its power the sea will stretch itself out dead, white foam on the lip, in crystal sarcophagus. The mountains will stagger and fall into the valleys, never to rise. Under one puff of that last cyclone all the candles of the sky will be blown out.

Peal the second—The alabaster halls of air will be filled with throngs from all the cemeteries of all the ages, from Greyfriars churchyard and Roman Catacomb, from Westminster Abbey and from coral crypts of oceanic cave. Some will rend off the bands of Egyptian mummy and others will remove from their brow the garland of green sea-weeds. They come—the dead!

Peal the third—Mid surging clouds the Lord comes through and there are lightnings and thunderings and an earthquake and hallelujah and wailings.

Peal the fourth—All records of human life will be revealed, and leaf containing pardoned sin and that containing unpardoned sin. Some clapping hands with joy, some grinding their

teeth with rage, and all the forgotten past becomes a vivid present.

Peal the last—The audience breaks up. The great trial ended, the high court of heaven adjourns. The audience hie themselves to their two termini. They rise! they rise! They sink! they sink! The blue curtain of the sky will be folded up. The auditorium of atmospheric galleries will be melted. The folded wings of attendant angels will be spread for upward flight. The day for which all others were made is closed, and the world has burned down and the last cinder gone out and an angel flying on errand from world to world will poise long enough over the dead earth to chant the funeral hymn as he cries, "Ashes to ashes!"

That judgment leaf in your heart I seize hold of for cancellation. Mortgage books in city halls have a wide margin for the record of cancellation. So with that leaf of judgment. The record was made in the black ink of condemnation, but if cancellation takes place it will be made in the red ink of sacrifice. Let Christ at this moment bring complete and glorious cancellation. When the goats in vile herd start for the barren mountains of death, and the sheep in fleece of snowy whiteness move up the terraced hills, oh! may you and I be close by the Shepherd's hook!

Arithmetical sum in simple division, eternity the dividend, the figure 2 the divisor, your unalterable destiny the quotient. O eternity! eternity!

The quiescence of Nirvana is the stable equilibrium toward which all action tends; but which it never achieves, for between the least action and absolute non-action a difference must forever remain. Absorption in Nirvana is therefore a dream of reaching an ideal only endless approximation toward which is possible.

The fancy that imperfect beings can ever become perfect is a like fallacy. Swedenborg's first term of matter is "a *conatus* to motion in a spiral tending toward a circle;" but Swedenborg was too exact a thinker to say that a spiral could become a circle. The conclusion is inevitable, that all fungus is endless. From spirit life comes this astounding message: "The eternal spirit is thought, and progresses as you do." Shall we then essay to reach that which forever flies in advance of us? When we can square the circle we may be justified in entertaining the idea that the imperfect can possibly become perfect.

The Nazarene said, "The things which are impossible with men are possible with God;" and it may be, for aught man can know, that in the to us unknowable absolute, the things to us impossible may be actual verities.

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PEN SKETCHES.

DEAR OLIVE BRANCH:—Leaving my many warm-hearted friends I had formed while at Seattle, I took the steamer for New Tacoma, a distance of only a few hours ride up the Sound. Apart from history and treating of New Tacoma as it appears to-day, I find it to be a vigorous and rapidly growing city, lately incorporated, romantically located, and backed by resources agricultural, mechanical, and commercial that might excite the wonder and jealousy of its more able competitors. No doubt the influence of the Northern Pacific Railroad Company is the potent factor which will build up the leading city of Puget Sound; and that influence appears to be now thrown in favor of this chosen terminus.

Tacoma is built on ground ascending by successive steps or plateaus from the water to the height of 300 feet, and commands extensive views of the Sound, the valley of the Puyallup river, the forest foot-hills, the Cascade Range of mountains in the east, and the Olympic on the west. Tacoma is at present a city of five thousand inhabitants, scattered over a wide tract of land, and mingled indiscriminately amid a wilderness of stumps, fallen trees and fallow land. Elegant residences stand side by side with unsightly charred trees and stumps in reckless confusion, as though outwrought by the hand of some mighty conjuror.

In the distance rises the lofty snow-clad mountain, known as Rainier, (originally known as Tacoma.) the top of whose highest peak is 14,450 feet above the level of the sea. The town took its name from the mountain which is the Indian name, signifying the snow-capped mountain.

I reached Tacoma in time to be present at the dedicatory service of a Memorial church, a gift to the city by C. B. Wright, ex-vice-president of the Northern Pacific railroad, a resident of Philadelphia. The church is constructed of stone, and cost the donor the sum of \$25,000. May the good angels inspire some of our wealthy spiritualists to go and do likewise for the cause of spiritual truth. "By their works ye shall know them." Church property in the state of Washington Territory is taxed, and this is the initiatory step toward a great and much needed reform in the municipal affairs of state and country everywhere.

I was the guest of Brother and Sister Burns, whose very pleasant home and family made my visit a delightful experience to the tired pilgrim. Brother Burns is much respected in his place, and through his influence we secured the opera house for our Sunday lectures. The lecture Sunday evening was well attended, notwithstanding a fee of twenty-five cents was charged at the door.

Having made arrangements to speak at Victoria, B. C., the first and second Sundays of September, I bade my new-made friends adieu, and took passage on the steamer North Pacific. The scenery along the shores of Puget Sound is picturesque and romantic. The ever green growth of timber-land, the red-wood and cedar that grows in such abundance and line the entire shore give wildness to the scenery and make it beautiful in the extreme.

The closing day lent a charm to the scene as I landed at Victoria and drove through

the deeply shaded streets to the hospitable cottage home of Brother Fell, whose generous English bearing won my heart-felt respect at once.

The town is a neat, old-fashioned, well-regulated village, numbering some five thousand inhabitants. As a provincial town it bears a faithful resemblance to its mother country, and holds to many quaint customs and ways. My lectures here have been largely attended, and have made a marked impression on the minds of many a skeptic and sectarian.

I leave on the steamer Mexico this week for San Francisco, intending to speak at Oakland; and then proceed to the southern part of California for the winter months.

With fraternal greetings to all and the blessings of angel ministry, I am your

DEAR OLIVE BRANCH:—With many regrets I left my warm-hearted provincial friends at Victoria, B. C., and took passage on the steamer Mexico, the same steamer that eight weeks before had brought me safely to the city of Seattle, Washington Territory. The day was gently closing as we sailed out of the little harbor of Victoria, and along the Sound out on the great trackless ocean beneath a canopy of blue where one by one came forth a galaxy of stars illumining the arch of heaven. I watched the receding shore until the shoreline faded into the dim shadows of space, and the mystical memories shot a path of gold over the gently rippling sea to the doorway of my Eastern Star Home. On the second day out we had an entertainment in the saloon, and it was amazing the amount of musical and other talent which was brought to light. Many were

the voices that could sing sweet songs, while several were excellent, and a young man gave us an original humorous ballad, interweaving incidents of our voyage, which revealed him to be some practical hand at such things, going about incog. Never in my experiences by land or sea have I ever enjoyed a more social entertaining time than sailing quietly from Victoria to San Francisco.

Traveling by steamer is sometimes pleasant enough only when shaken up by a storm, or when you find yourself the center of observation. The incessant stare that is kept up among some of the more inquisitive passengers becomes irksome, the first day or two, until a family union seems to be formed and by mutual consent all formalities are tacitly dropped. I was told after a few days out that some of the passengers surmised that I was the celebrated tragedian, Edwin Booth.

I reached San Francisco just after the Conclave of the Knights Templar, and found the city returned to its usual orderly business. The Oakland Society had disorganized and re-organized again under new and efficient officers, and engaged me to serve them October and November months, and if arrangements could be made satisfactory to continue during the winter. The first society of spiritualists of San Francisco have suspended, while the Children's Lyceum is still conducted by the faithful, noble worker, Mrs. Mathews. Mrs. Libbie Watson has followed Mrs. Cora Richmond as regular speaker at the Metropolitan Temple, and to good acceptance. Brother Morton of

that city, who keeps a news store of spiritual papers and books, acts as the chairman of the meetings, and by an admittance fee of ten cents the meetings are sustained. Mrs. Watson has the hearts of her large audiences, and her soul inspiring words give impetus to the cause of spiritualism. Her lectures are both radical and reformatory, and strike a heavy blow against the crying evils of popular society. Long may she live, the eloquent prophetess, echoing the angel words of love and wisdom, lifting the veil of darkness from a superstitious, church-bound world.

The late expose of the materializing medium, Mrs. Rénnyells, of San Francisco, and the grave charges of dishonesty against Mrs. Richmond while lecturing in that city, by certain parties through the spiritualist papers, have caused a commotion in the ranks of the spiritualists, greatly to the discredit of our cause. There is no more disgusting or repulsive sight than a journalist who parades the crimes and weaknesses of humanity and then sweetens it with elaborate comments of just satisfaction. And what must we say of those who profess the harmonial philosophy and as editors of spiritual papers continually parade before their readers the petty faults and insinuations against our mediums and speakers with reckless haste and avidity. Such a course may be commended by some as the correct means and legitimate right of a journalist in the cause of spiritual truth; but to the better class such a course is looked upon as demoralizing and corrupting the public taste. The cause of spiritualism will never be advanced by the use of bitter denunciations and ridicule. There should be more faith in the fundamental principles of spiritualism, a deeper trust in the intrinsic good of humanity, and a more fraternal spirit manifest among spiritualists and mediums, to the upbuilding of the sacred cause of spiritual progress.

The second society of Spiritualists at San Francisco, called the Mediums' meeting, now held at the Pacific Hall, and most ably conducted by their President, Prof. Wilson, principle of a large school, is largely attended. The afternoon meetings are devoted to conference and mediums' tests, and are often spicy and entertaining. When these meetings are conducted without indulging in personalities, they are a benefit and give social and spiritual satisfaction; but too often some over-zealous person singles out the supposed faults of individuals and leaves on the minds of the audience a ripple of inharmony and discontent. There are some fine test mediums here, and none probably more popular and widely known on the coast than Mrs. Fay, the pellet test and rapping medium, also Mrs. Breed, both of San Francisco. While I was lecturing for the first society at San Francisco one year ago, Mrs. Breed came on the rostrum after my morning exercises of answering questions from the audience, and gave some very convincing tests, describing spirits and giving the names to many in the audience. Her powers as a clairvoyant and test-medium are unquestioned by the most skeptical observer.

Oakland is a beautiful rural city of about forty thousand inhabitants, situated in a large fertile valley surrounded by a range of moun-

tains. It is to San Francisco what Brooklyn is to New York, mostly a resident city. The elegant homes and fine gardens of flowers, evergreen trees and cedar-trimmed hedges mark it as one of the most beautiful towns in California. Surrounded so completely by mountains and hills, it is admirably protected from the chilly tide-winds that sweep through the unprotected streets of San Francisco. The ample bay connecting the two cities is about six miles wide, where large and elegant ferry-boats pass and re pass every half hour with their freight of human souls.

The geographical position of San Francisco and Oakland, their age and wonderful development dazzles every eye. The position and resources of San Francisco certainly destines it to be the greatest city in the world. The eastern and western cities may well be jealous as they look across the vast continent and behold this young giant city rise colossal in proportions, as though destined in the near future to eclipse all other countries in wealth and enterprise.

The cause of spiritualism for the past year has been on the increase, and at present numbers some of its most prominent citizens in both cities. The Oakland society is only a year old, but has now an organization and children's lyceum. One year ago I gave my first lectures for this society before I commenced my engagement at San Francisco.

BISHOP A. BEALS.

NATURE AS A PATTERN IN DRESS, MANNERS AND MORALITY.

MRS. E. L. WATSON'S INSPIRED LECTURE AT
METROPOLITAN TEMPLE LAST NIGHT.

At the Metropolitan Temple last night, before a highly intelligent audience, Mrs. E. L. Watson delivered what was termed an inspired lecture on "Reform in Dress, Manners and Morality." Mrs. Watson is a very attractive looking woman, who, from her appearance, does not seem to have hardly reached middle age. She explained to her audience that she depended on the inspiration of the moment for her language and her thoughts, not knowing at the beginning of the lecture whether she would be led by her inspiring spirit. Whether Mrs. Watson be inspired or not, it must certainly be conceded that she is a most eloquent and fluent speaker, and she must be admired both for her grace of carriage and her manner of delivery. The lecture which she delivered lasted about one hour and a quarter and was full of wholesome and

FORCIBLY STATED TRUTHS.

She advocated that reforms in dress, in manners and morality be made by copying Nature more closely. Nature is always beautiful and always appropriate. Nature is intelligence itself. So great is the love of Nature for the beautiful, that those things which are the most useful, are at the same time the most beautiful. That which is natural is the beautiful. Nature aims at originality, and so it is that dress can be rendered beautiful. Originality and individuality should be striven for; each person has his own peculiarities, which require a particular style of adornment, and a style which, if it be appropriate, will be beau-

tiful as far as that particular wearer is concerned, but cannot be imitated by any one else. It is for this reason that women should not obey

THE DICTATES OF FASHION, which tries to make one pattern for all to follow. A dress should be regarded as respectable which fits properly and is clean and neat. If to these qualifications it adds appropriateness, it becomes beautiful. The modern style of dress is barbarous. Women are expected to compress their ribs with corsets, stand in constrained positions on elevated bootheels and carry great weights of dry goods. It has been said, and truly too, that few women could take the college course pursued by many young men, but not one young man in a thousand could endure the discomforts to which women are subjected by fashion's dictates. And woman is practically helpless in the matter, for any innovation is greeted with such derision that it cannot be carried out.

If nature were copied in manners and in morality, as well as in dress, the world would be greatly benefited. Nature believes in

SPONTANEITY AND HARMONY.

Mankind seems now to believe in universal deceit and hypocrisy. There is little real sincerity and cordiality in this world. Every one strives to appear different from the reality. Respectability, so called, must be obtained even if it is at the sacrifice of all else. So wide spread is this longing for respectability that many a whited sepulchre occurs in our midst. Crimes, especially of a social nature, are practiced and condoned, if not detected. Many a man welcomed into society is far more worthy of condemnation and expulsion than the trusting woman he has deceived and betrayed, and who has in consequence been discarded and cast off by all respectable (?) people. Not until society is so organized that the equally guilty shall be equally punished will the millennium come into sight. Nature may be with safety copied in all things and mankind will be vastly benefited thereby.

The preceding extract from Mrs. Watson's address we clipped from the San Francisco Daily Report, dated Monday, November 5. We only regret that we have not the whole of Mrs. Watson's lecture to present to our readers.

SPIRIT HEALING.

Miss Lora F. Hurty, Elmira, N. Y., the young lady that was cured by A. S. Hayward's magnetized paper, ten months ago, (as printed in October issue) writes from home, November 5th, thus: "To A. S. Hayward: Dear Sir:—Would you be kind enough to send to an afflicted citizen of earth, a package of your magnetized paper. I am confident much good will accrue therefrom, and perhaps through your agency another may be able to stand out before the world a beacon light for suffering humanity, as cured by spirit power. Sincerely yours for the cause of right and justice."

It seems that Miss Hurty is fully converted to the efficacy of healing at a distance by the aid of spirit power.

Never open the door to a little vice, lest a great one comes in.

DECEASE OF ED. S. WHEELER.

We see in the columns of the Banner of Light that Ed. S. Wheeler has passed to spirit life. Funeral services were held at Horticultural Hall, Boston, November 15, 1883. Thus another veteran has been called home. Mr. Wheeler had but just recovered from a serious illness which commenced at Lake Pleasant camp-meeting last August, but had so far recovered his usual health as to attend a reception tendered him by his friends of Boston and neighboring towns. While addressing the Ladies' Aid Society of Boston, on the evening of the 9th of November, he was stricken with paralysis and never again regained consciousness, but passed peacefully away Monday, 12th instant.

SPIRIT CURE AT A DISTANCE.

To the Editor of the OLIVE BRANCH:

Since you kindly printed in your October issue an account of the cure of Miss Lora Hurty, of Elmira, N. Y., at a distance, by and through the spirit magnetism, transmitted by the vehicle of paper, I have received many letters from your subscribers, asking full particulars as to the modus operandi, and what is required on the part of the sick to receive benefit, etc. It would not be possible for me in brief to give the information desired, but suffice it to say that if any one wants to try the power, they will find my address in another column of this number, and they can apply as stated therein.

A. S. HAYWARD, Magnetic Physician.

Tice Brothers have secured a verdict of \$6,000 for libel against Jonathan M. Roberts, proprietor of Mind and Matter, a Spiritualistic publication of Philadelphia, Pa. Truly "the way of the transgressor is hard."

Dio Lewis' Monthly for October is an especially interesting companion to spend an evening with; and we have no doubt but what every succeeding number will be equally interesting. Our Rich Men, by the author, contains wholesome lessons to aspirants for wealth and position. Our Young Women, by Rev. H. Crosby, is both instructive and practical. Idol Worship in India gives us an inside view of the condition of the so called heathen customs. A story of Lake George, by Mrs. Lillie Devereux Blake, will afford much pleasure to the reader. We regard this magazine as a pleasant companion to spend an evening with. We can only mention a few of the subjects treated upon. The magazine can be had by sending to Frank Seaman, 68 and 71 Bible House, New York. Terms, single number 25 cents; for the year, \$2.00.

CARD TO THE PUBLIC.

For the past 14 years I have had signal success in vitalizing the blood, thereby assisting nature in eradicating all forms of disease. Some cases considered incurable with medicine have yielded to the spirit forces. Two packages of the SPIRIT MAGNETIZED PAPER sent by mail, on receipt of \$1.00. Address, A. S. HAYWARD, Magnetic Physician, 443 Shawmut Avenue, Boston, Mass.

The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., DECEMBER, 1883.

Entered at the Post Office in Utica, N. Y., as second class matter.

PROSPECTUS FOR 1884.

The OLIVE BRANCH is a monthly journal devoted to the cause of Spiritualism and its philosophy. Published at Utica, N. Y., by DAVID JONES.

TERMS OF SUBSCRIPTION IN ADVANCE.

One year.....\$1.00
Six months50
Single copies..... .10
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R. P. Journal, Chicago, Ill.

All letters, communications, remittances and money orders should be addressed to D. Jones, 49 Rutger Street, Utica, N. Y.

TO OUR READERS.

The present number closes the year. We hope the coming year will be more remunerative, but in order to make it so, our friends will have to exert themselves, and send us additional subscribers. We shall hold as closely as possible to the cash in advance system, but as some of our subscribers ask for time, we do not feel like erasing their names when the time for which they have paid has expired. We have a large amount of out-standing accounts upon our books against subscribers now in arrears. We hope they will feel the necessity of remitting to us what is our due. In remitting for the OLIVE BRANCH, the safest method is by registered letter or by postal orders; the postal notes are more liable to become the property of any one than the old postal order, as the new postal note is made payable to bearer. We have a number of agents whose names may be found in the prospectus. They are friends and charge but a small commission. Other agents whose business it is to solicit subscriptions for all papers, including the OLIVE BRANCH, must needs be paid more liberally for their services. Parties renewing for their paper can just as well send to us directly as through these agents, and save to us the com-

missions. For parts of a dollar postage stamps of the denomination of one or two cents will be received, but no larger denominations, as we can not dispose of them to any advantage. Please bear these matters in mind, and do not forget that we are waiting to receive your subscriptions for the coming year. Price as usual, \$1.00. Send to D. JONES, 49 Rutger street, Utica, N. Y. Sample copies sent free when desired.

A REVIEW OF THE PAST YEAR.

As the present December number closes the year of our publication, a brief review of the past year may not be uninteresting. A growing cause like a growing body requires to be fed. That the cause of spiritualism is growing can not be doubted; evidences of growth are visible all over the known world, even in localities where little is shown upon the surface; yet no one can help feeling as they mingle among the masses, that the majority of men have lost their faith and interest in the religions of the past. The secular press, though inclined to be honest in their criticisms upon spiritual matters, yet publish in their columns frequent accounts of manifestations which are a mystery to them, but which the spiritualist can trace to the presence of spirit agencies at work; hence while we sometimes feel like rebelling against the criticisms of the press, upon more mature reflection, we check the combative spirit rising within us, and say to ourselves, it is better to bear a little longer the injustice of men, so long as unknowingly to them they find space in their columns to record the achievements of the unseen forces surrounding us.

No one can help feeling elated as they weekly and monthly read the accounts furnished by the spiritual press of the interest manifested in our several yearly camp meetings, and those who have attended them for the first time are surprised at their magnitude, as well as the character and intelligence of those who have these matters in charge. Should any one feel at any time dispirited as to the final result of the spiritual movement, they have but to turn to the pages of history and read there how long a time it required for Christianity to make a respectable showing as regards numbers.

We believe it is only about two years since the first state camp-meeting was inaugurated, though there had been meetings of a similar character held previous to this time, but they were local, embracing only a small portion of a community. To day our spiritual camp-meetings have a national character, and have become the centres from which streams of living truth flow in every direction, bearing the glad tidings to thousands that the angels have ceased their playing upon golden harps, around the throne of God, and are concentrating their efforts for ameliorating the spiritual conditions of mankind, bringing heaven into the hearts of thousands where gloom and doubt so long controlled. If we had done no more than this, we might feel that we had done well, but this is but a small part of what has been done.

In the state of Michigan, during the present

year, a convention was held and measures adopted, looking to the organization of spiritualists in a more practical form than ever before attempted. Though the matter and plans adopted met with some opposition, yet we feel that those who have the real interests of the cause at heart will, upon reflection, cease their opposition and join with those who were instrumental in placing before the world a platform broad enough for every honest, true spiritualist to stand upon; but of course not broad enough for every hobby-rider to masquerade upon before the people. In building a spiritual platform, it has been found necessary to place barriers in the way to protect the personnel of the movement against the encroachments of parties who only hang on the outskirts of the movement, but who do a great amount of loud talking in support of their pet theories, such as social freedom, free love and kindred subjects. They have had their day, and if we would see the cause of spiritualism become a power for good, we must refuse to fellowship with any and all classes who have only pet hobbies to ride and selfish aims to gain.

We may be considered harsh and unjust in making the statement we feel compelled to make; that is, that spiritualists in the past have shown themselves to be arrant cowards; the great masses have felt that they have suffered personally, and have known that the cause has suffered from the association with a few persons who claim to be social reformers, but whose presence at any meeting or convention has brought discredit upon the movement, and yet we have suffered these things to be so, for the sake of harmony, and from a feeling that because they counted one or more in numbers they must be tolerated.

We are pleased to see that a change is being made in sentiment, and a general feeling that it is better to have fewer in numbers, with each one exerting an influence for good. As soon as we rid ourselves of the great evils, our cause will show signs of increased influence. Let us be no longer cowards, but meet the issue and show to the world that spiritualism is not a receptacle for the loose, erratic theorist, but a principle of moral force and a conservator of all the good there is in men or angels. This we can do if we are only brave enough; an evil in society will not attempt to propagate itself, unless it receive encouragement either openly or in private. What the cause of spiritualism stands most in need of at the present time is determination on the part of those whose religion it is to make it just what they most desire to see it—a leading light to the world. This will necessitate a great deal of weeding and winnowing. The world is wide, and let those who cannot stand the winnowing process betake themselves to other localities and revel in their own filth until they come to a realizing sense of their true condition.

The whole country is in a state of unrest; men and women are in doubt regarding the religious dogmas of the church, and this feeling of doubt is bearing fruit. The church is less dogmatic than at any time since the days of Calvin. This is not the result of materialism, but is traceable to the influence of spiritualism. Our literature is becoming wide spread,

and the thoughts expressed do not return to us void, but they return to us laden with rich fruit of consciences awakened and minds aroused to activity.

The cause of temperance is finding its way into the spiritual ranks; the church has failed to master this monster, and it remains for us to see what we can do towards putting away this great evil. We regard it as belonging to the school of politics, and if we are to rid ourselves of this evil, it must be done through legislation, and in order to get the proper men in our legislative halls, we must give woman the same rights at the ballot box now accorded to man. In spiritualism we have taken the initiatory steps. We accord to women the same rights on the public rostrum as we do to men, and we must go still farther and recognize her as equal with man in all affairs which affect her in the same ratio. Spiritualism embraces temperance not only in the use of stimulants, but temperance in living, in talking and thinking.

During the past year the cause of spiritualism has lost two of its most prominent and worthy advocates. We refer to Prof. Britton and Prof. William Denton; both ripe scholars and true men. We shall miss them in our camp meetings and conventions, but we must not allow our zeal to slacken when the towers of strength upon which we relied for counsel and guidance are taken from us; we must apply ourselves with greater diligence; their places must be filled by others, and while we mourn the loss of these two noble men, we should also remember those who have gone from the more humble ranks of life, speaking after the manner of men. There are many vacant chairs in spiritual households, many sad and sorrowing mothers, wives and children, but spiritualism has for them a healing balm not found any where else. Those who have left us return to us, and by counsel lead us forward in the path of virtue towards that better land just across the river of change. Let us do honor to the memories of all our departed ones, let us welcome them back again, and by our daily lives prove to them that they still hold a place in our memories.

As this is the last number of the OLIVE BRANCH to be issued in 1883, we desire to return our thanks to the many kind friends who have aided us in our feeble efforts in the capacity of medium, as we have to be for those who have gone to the better land; but we hope that they have been fully repaid. We cannot dispense with their services yet. Another year will soon be ushered in, and we shall continue our publication, trusting that in the future, as in the past, to meet the approval of all true spiritualists, and that they will show their approval by doing what they can by way of securing additional subscribers for our journal. We are sorry to hear that the publishers of Light for All, published in California, have been compelled to cease their labors in this direction. We need one or two thousand additional subscribers in order to make our work remunerative, and trust that all who have taken the OLIVE BRANCH the past year, will renew their subscriptions as promptly as possible, and send as many new subscribers as can be secured. For past favors we return many

thanks; for favors to be conferred, we shall be equally grateful.

THE PRESENT AGE.

Every age has had its philosophers, its scientists and religious teachers; and the sentiments of the people have partaken of the same principles enunciated by its leaders in the realm of thought. Buddha, as a religious teacher, swayed the minds of millions, and the principles he advocated are the principles adhered to by millions even to this day. Jesus was a religious teacher with but few followers while he lived, but upon the foundation laid by him countless numbers of temples have been erected, and his followers to-day are numbered by millions. But when we look for the followers of the ancient scientists or philosophers, we fail to find that the principles laid down by these men have any distinct adherents. The works of Socrates, Aristotle, Pythagoras, Homer and Plato find a place upon your library shelves, but are studied only by a few; yet these men were the intellectual sons of their day, but their day is past—a new order of things has superceded them. But when we compare the influence exerted by these different characters over the minds of the people, we find that the religious element holds the stronger influence, and is the only thing of the past we have in a distinct form; and yet, in point of education, it is to science and philosophy that the world is indebted for all its wealth of knowledge and accumulated data of facts. Religion appeals to the affectional and emotional natures of men; science and philosophy appeal to the intellects of men; the former warm and full of enthusiasm, the latter cold and methodical, dealing only in facts and the relation of facts, hold to man's mortal development. Herbert Spencer, one of the brightest intellects of the nineteenth century, could not interest an audience equal to a Moody, and yet, in point of intelligence, they are as far removed from each other as the north and south poles. Spencer reasons from cause to effect, Moody appeals to the emotional and carries thousands with him into a land of dreamy speculation.

The present age differs from any preceding age in this, that there is a blending of the scientific and philosophical with the religious or emotional, and out of this trinity a new school is being formed. But in the change there has been a yielding of the religious in favor of the scientific; but scientists as a class have carried their investigations so far in one direction, that they have left the religious path and instead of combining the emotional with the intellectual, they reject the emotional as being a hindrance to the solution of problems in which only the mind can act; so that when we come to examine the standards of the religious classes we find them inclining towards the scientific, but with only a limited comprehension of which way scientific researching leads, and as a result of this limited understanding, the materialistic side of the problem is the part which attracts the most; and yet were we to state that a large percentage of the leading minds of the age are drifting into materialism, our position would be questionable.

If asked what our opinions are as to this age

we should say it was transitory, a period between youth and manhood, before the mind had become settled upon any definite line of action; like the young inexperienced youth falling in love with every new face seen, judging character from outward expressions, not dreaming that others equally inexperienced were falling in love with them. Such periods as these are dangerous to both male and female and prove that the young investigator stands in need of some more experienced minds to guide them through their transitory periods. The past was an age of faith; man trusted their faith in man and in principles rather than in their reason. We have been gradually growing out of the faith age, and are just entering the age of reason. But the young investigator meets at the threshold of this age so many problems that he hardly knows which to grapple with first; on one hand the old theological theories, slightly modified, are presented to him, and they certainly are more inviting than they were formerly, but when these theories are reduced to a practical working basis, it is discerned that the old has only been glossed over, in principle they are the same. On the other hand, materialism is presented, and under the cloak of scientific deduction claims that no other theory or principle is so closely in harmony with the lessons drawn from nature. Disgust with the old ductions makes it easy for one not established in their own mind to drift with the tide, trusting to fate to find for them a sure place of anchorage.

With this view of the matter we may justly feel concerned as to what the future will be, and we sympathize with all those who, seeing the condition of things, exert themselves to turn the current of human thought into channels where the scientific, the philosophic and the religious currents of thought can be made to blend in harmony with each other. Spiritualism was presented just in time to save the world from drifting into atheism and materialism; but the effects of these two doctrines are felt to a great extent even among spiritualists. There is no use in our attempting to deny this fact, and it is one of the things that must be met; we can no longer dodge the question. We find there are those who style themselves atheistic spiritualists, that is, they ignore the existence of any theory other than the spirits of men as possessing intelligence transmittable to mortals. They partially admit that a power exists which controls matter, but not mind; when you come to mind action there is nothing beyond human possibilities. We regard this kind of reasoning as injurious to those who have no settled convictions in these matters. The time has come when lines should be drawn; every science, philosophy and religion be left to stand or fall upon their own merits. No one can be all these and yet be free to exercise their best judgment in either one distinct department. No one can entertain atheistic views and be a thorough spiritualist, for the very foundation upon which spiritualism rests is in the recognition of our own soul or evolving spirit from which all finite spirits, powers, elements and forces emanate. That there is a law governing matter must be accepted, and if matter is subject to law, then mind must be, for they are both so closely allied to each other

that to bring one under jurisdiction of law and leave the other to chance is not a rational view to take of these matters. Hence if there be a code of laws applicable to one department, there must be laws applicable to each and every other department. Mind is the property of spirit because it is the fountain from whence intelligence is manifest, and must be subject to spiritual laws; the physical body is controlled by the mind, which is spirit; hence the only conclusion we can arrive at is that spirit is the foundation, the reservoir of all law and intelligence. But we know that there are grades of intelligence among men, and yet no one can define the source from whence intelligence springs. No one can define what spirit is only in a finite sense; absolute force the finite mind can not measure or estimate; but from an inner consciousness we recognize that there is something so far beyond the finite that we hesitate to speak of it or even think of it lightly.

This is also an age of skepticism; men have come to doubt even their own powers of reason, but this is a natural result, the offspring of faith on one hand and materialistic reasoning upon the other, and could each one be asked the question, what do you believe, the answer from a large majority would be, we don't know; we cannot accept the doctrines of the churches, neither can we accept the theories of materialism, we don't know which side of the question to endorse. On the one hand materialism claims to be the latest deduction from scientific research, and the christian says science and our religion harmonize perfectly, we know we are right. So we have two parties claiming to be able to prove their respective positions upon one and the same basis; what are the hesitating ones to do? Where can they go to find a place of rest? We know of but one safe harbor and that is spiritualism, and why that? Because it is based upon demonstrable facts. No one of ordinary intelligence is left to wander up and down through the wilderness without a safe and sure guide. But spiritualism is as yet under a ban of proscription by both Christians and Materialists, but that does not detract from its merits; proscription is only a subterfuge resorted to after all arguments fail to disprove the claims set forth by an opposite party. Materialistic doctrines may find their way into many of our institutions and disturb the equilibrium of certain minds, but they can never rob the mind of the truths of actual facts derived from spiritual investigation. It is not the old established thinker and reasoner that is unsettled by materialistic logic; it is the young, the youthful investigator that is left without a home or a soul-inspiring hope for the future.

A great many people take delight in prefixing the term agnostic to their name, which is equivalent to saying, we don't really know any thing; and yet the majority of agnostics claim to know a great deal; they will tell you they do not believe in spiritualism because they have not sufficient evidence, but have they sought for the evidence necessary to satisfy them? If not, then they are not, strictly speaking, agnostics. Every principle in life is worthy of a careful and thorough investigation, and no one has the right to express an opinion publicly that has not probed the matter under

consideration to its foundation; and we do not believe that any one can take the subject of spiritualism and analyze it thoroughly and honestly, and not be convinced of its truth; hence, strictly speaking, there can not be any agnostics in the spiritual ranks. The facts in spiritualism settle the question one way or the other very soon after the matter has been taken under consideration. The trouble with a certain class who call themselves spiritualists is they never go to the bottom of the matter, they are surface students; are sometimes attracted by the keen wit and logic of a materialistic lecturer, and they are equally susceptible to a plausible discourse from the Christian pulpit; they are like weather vanes, shifting every time the wind changes. They have just enough of the knowledge of spiritualism not to become materialists, and enough of materialism not to be Christians, and just enough of both materialism and Christianity to make them skeptical regarding spiritualism; and to be popular they call themselves agnostics.

In the centuries which are past, about every five hundred years the thoughts of that period culminated in some new school or system of religion or philosophy; but we do not have to wait for so great a lapse of time now; the present age do more thinking in one decade than their forefathers were able to do in one hundred years. There never was a time when knowledge and intelligence was so widely diffused as the present. The printing press has concentrated a thousand years into a single century. The ideas of men are sent from continent to continent with the rapidity of thought. A man in New York can read the thoughts of his fellow-men expressed in China or Japan every morning at the breakfast table; and while these are facts in reference to the affairs of commerce and legislation, the same thing is true regarding spiritualism and the expressed opinions of spirits coming from the spirit world. There never was a time when the spirit world was so active in imparting a knowledge of things pertaining to that phase of life as the present. One would suppose that if Jesus was what some claim for him, the Son of the living God, that while he walked the earth volumes would have been written—unfading, undisputed facts; but strange as it may seem, the world to-day is without a single word written by him, and while there are many bright gems of thought expressed, they are lacking proof as being the utterances of him who spoke as man never spake.

It is the age which makes men,—develops science, philosophy and religion, and not the age being the product of men and schools of thought. Jesus was a product of his age; so was Calvin, Luther, Wesley and Whitefield. These men were all born of obscure parentage, but they were the unfoldment of the spirit of the age just preceding them. Before spiritualism could be born, it was necessary for the age to travail in pain and secret longing for a spiritual deliverer; but when it came it was so far removed from what had been anticipated that its parentage was disputed; so was the parentage of Jesus questioned. You see all these age products are a disappointment to the people; for some reason or other men have imbibed the idea that their wishes and desires were to be consulted in all matters, and we may safely say that if matter controlled mind, what ever was most in the interest of matter would be the result. But results prove that man has nothing to do with what the age requires; he is but a bubble on the shores of time to be rolled over and the rough edges made smooth. Men frequently offer petitions to Deity asking for certain specific changes in the government of things, spiritual and material; but a just God could not listen to such appeals. Men do not know what the age demands, but the age knows what is necessary to bring about the grandest results for man's present and future welfare.

This brings us to the consideration of mind other than what we see and feel expressed in and through man, and we may ask, if one mind cannot effect a change in the laws governing the universe, can the combined force of all minds? We do not believe that a concentrated finite power is equal to an Infinite power or force. Men boast of their free agency; there never was such a thing as a free mental agent. All human thought is a result of conditions and circumstances operating upon the brain and consciousness of mankind; we act and think as we are led or taught to act or think by this invisible force. If the combined will power of man can not change, or alter the decrees or conditions of things, every obnoxious principle religion or philosophy would be destroyed. But experience proves that the stones most strongly rejected invisibly become the chief corner stones in the temple of progress. So we think it is safe to argue that beyond the human there is intelligence; but in what form we are not prepared to say, nor will we attempt to define; but every thing from the lower orders of animal life up to man look to something above them, and as man is above the animal creation, so there may be an intelligent power superior to man.

We have said spiritualism was the legitimate product of the age, and having survived the persecutions of men for more than a quarter of a century, we can safely conclude that it will survive the combined attack of Materialism and Christianity. It is natural that spiritualists who have labored long and earnestly in the ranks should at times feel despondent and wish matters were otherwise, but no one person is responsible for the peculiarities and idiosyncracies of another. We may deplore a lack of zeal in those who should assist in the upbuilding of the cause of spiritualism, but remember every one is responsible for the amount of information which has been imparted to them; the loss is theirs, the cause will live, grow and ultimately become the religion of all men. The growth of spiritualism under all circumstances is the wonder of the age; without a church, a creed, or even a declaration of principles, it has permeated every religious organization in the world. There is not an intelligent man or woman but what has heard of it, and have given the matter more or less thought; whether they have thought wisely or not is another matter. If they have thought over the matter enough to ridicule, it is proof that they are not strangers to what its claims are. The acceptance or rejection of a principle does not determine its real value; the most sublime thoughts ever breathed by man or angel may be rejected by some and accepted by others; but they who accept are made better by them. So it is with the philosophy of spiritualism, some reject it, others accept it, and those who drink deepest from the fountain find what is satisfying to their souls. The age is moulding the current of human thoughts as rapidly as it is expedient. We are dealing with vast principles which need to be studied carefully. Spiritualism is something every one can take home to themselves; its principles can be applied and woven into every-day life and actions. It is not atheistic, neither is it materialistic, nor Christian. It is the religion of the nineteenth century—a new reformation in the line of thought, based upon nineteenth century revelations from the spirit world, which are equally potent with what was revealed to man centuries ago.

Protestantism was a protest against the Romish church; it required years of hard labor before its principles were endorsed by enough men to form a society. Spiritualists are found every where, and wherever there is a channel opened the spirit world are ever pouring out from their stores of accumulated knowledge to bless mankind.

JOHN MILTON.

STARR KING, THROUGH THE MEDIUMSHIP OF MRS. E. A. LEWIS,
SAN FRANCISCO, CAL.

I would speak with the Infinite, and behold my soul is filled with light. I would commune with my fellow-men, that they may feel with me the radiance of love, and lo! the solemn peace that broods within my soul turns from its aspirations the thought of my soul, till it becomes an inspiration to man, and I know that we are connecting links reaching to the great infinity and through the finite changes of expressed life, we reach again the spheres of Infinity. One in the greater thought of the eternal parentage, individual in the lesser thought of each separate link. That which determined the character of expression is the predominant force that presides over the soul as it is expressed, the occult or hidden force that determines individuality, that marks one for the poet, another for the painter and the third to evoke the sweet sounds of harmony. What is it that determines the character of each? There is no outward mark of difference, no peculiarity of constitution, but the soul vibrating to hidden forces produces the outward and known results. If we can realize the great truth of hidden forces ever working, ever producing varied results through different circumstances of time and condition, we shall no longer marvel at the same hidden force which produces the outward fact and condition of mediumship. If we represent the result of these forces in the expression of an intelligence beyond the average condition of surrounding, we have proven an existing intelligence outside the limit of our present understanding, and we have gone far toward the establishment of a proof of continued life; we have given to the consciousness of the outward senses a sign, whose significance is only truly comprehended when we go beyond the mere manifestation of force to study the primal conditions of the soul in its relation to things unseen.

Then we have realized the existence of our own souls, we have established the proof of our dual existence, for when we are in harmony with that interior something, called the soul, we are happy, we are filled with that joy and pleasure of life; yet when we are inharmonious with this interior conscious life, we are filled with remorse, we suffer, and we are, cosmically speaking, in the winter of our existence.

It was without doubt the larger conscience of gathered souls that produced the first religious studies that welcomed the approach of occult mystery as the true rendition of scientific truth; for religion is but the science of the soul, the study of the hidden forces that affect our interior life, as geology and astronomy are the sciences of matter, and their study the understanding of those hidden forces that affect life as it is manifested through nature.

Man becomes the most susceptible to these forces as he comes closest in harmony with their action; hence the natural man is more subjected to the action of these hidden laws, because he offers less opposition. True knowledge never opposes investigation, and when the science of man removes him from the un-

derstanding of those subtle laws, it is not because he is educated and scientific, but because he has gathered around him a resisting force which acts as a mist or fog might to the observer of natural phenomena. It has been objected that the masses are affected by the wonders of marvelousness so that to the man of science there is no fact upon which to base a philosophy of spiritual phenomena; but were the truth fully understood, we should see into the natural affinity of conditions, the known action of scientific laws. When souls commune with souls, it is through the ether, called the soul-aura, a fine and subtle ether beyond the comprehension and measurement of any known instrument of material science. It is this comprehension of one another's needs and conditions that bind men in their natural condition one to the other. Civilization with its present process of materialistic education tends to the isolation of individuals, develops the latent selfishness and destroys the fine harmony of sympathy; hence there is less of the subtle ether, that gathers by the opening of the soul to soul, amongst the so-called refined and educated classes than amongst the wild wanderers of the desert, or the true children of the forest; and by the very law of conditions there is less power of manifestation, because the soul closes and withdraws and shuts its outer windows of communion.

We do not recommend ignorance, but we do recommend a more natural education, less of materialism and more of spirituality, less criticism upon another's knowledge of facts, influences and experiences, and a more earnest combination for the investigation of experimental philosophy and spiritual demonstration, less assertion against the principles of occult forces, and more investigation through individual efforts and experiences.

No law that has ever been demonstrated to mankind in any one age, clime or condition is impossible to any other clime, age or condition; hence, whatever the world's history, which is after all the record of the world's conscience, shall have proven, any demonstration of revealed intelligence beyond the scope of man in the physical, shall be asserted impossible. Science, which labels its dry facts of matter and places them upon its shelves to be disturbed no more, is met upon the very threshold of spiritual investigation with a condition that proves all its previous conclusions at fault, and shows the existence of laws superior to, and governing all the laws of its previous conception; hence the demonstration of spiritual light as a science, a religion or an ism alone is impossible. What is spiritualism to-day? What is religion in all past ages to the present time, and what is science, when all its vaunted boast of discovery shall pass into lesser departments of a grander mystery and a truer theory, when spirituality shall become the soul-study, and embracing all departments of manifestations? Inspiration and control reveal the true law of occult forces and place in the power of every true student a knowledge of his own possibilities and revelation of wherein they fail; and the understanding of these conditions will reveal the necessity of mediumship and, releasing it from the hampered condition of to-day, show it in its perfection as the natu-

ral effect of laws that sweep conditions over the soul and reveal the grandeur of a heavenly harmony; and may that light toward which we look when the soul is radiant with the happiness of its own harmony, or when it is clouded and darkened by the inharmony of its own imperfect understanding, shine on till it illumine every soul to an understanding of nature's law, both open and secret, till the mystic bond of a perfect sympathy reveal to humanity the magnetic chain that bridges the world of souls without the form to that enclosed in physical structure, and the coming of angel feet be seen as a ministering presence, and we speed the outgoing soul to the completion of its work, the revelation of its immortality.

THOMAS STARR KING.

DEAR PAPA:—We bring you as ever flowers and loving hearts, whose perfect accord comes in the one wish to bring something of brightness to your soul, and while we look earthward, we learn many curious conditions; for we see the lines of light that radiate from the soul and those which return, until there seems a never-ending chain of magnetic rays, and wondering why they were so placed. I asked the spirit teachers to explain their meaning, for they seem to radiate directly from the head; when they reach the body it seemed no longer separate distinct rays, but merely a white and luminous light; and the spirit teachers with the same patient gentleness that ever marks their effort to enlighten, bade me remember how many times it had been said that souls affected one another, even when there was sometimes no earthly knowledge, and how thought was a real existing thing, and when ever a line of light reached a human form, it entered through the brain, because therein lay the battery of communion with the luminous light, which is the soul that lightens and makes intelligent the body; and if every influence with which we come in contact made some mark upon our lives, it must be some where recorded, that the soul-knowledge might be continuous and complete; and then many rays of light are the magnetism of souls that are meet in sympathy; some making a perfect line, and others seemingly faint and almost broken; but as the soul should throw aside its other covering, it would see more clearly these lines of magnetism, and grasping them would hold communion with all the souls that had ever, in the mortal or in the spiritual life, sent forth a thought of sympathy. The full line would guide each to the souls most closely interwoven with its being, and the faint and almost broken lines would guide each soul to some influence unknown on earth, or if known misunderstood; but the lines would keep the connection perfect, and following them, we should find our best beloved, we should meet the soul-kindred never known on earth; and we should heal the wounds that our mistakes in other souls had made. And then I thought the radiance beautiful, and I felt how certain and secure each soul was to find its mate, and I brought the lesson to you, that you might know if any souls were estranged, or if sometimes you were misunderstood, you would know there was a guiding light in the spirit life to make more perfect the ties of kindred souls and to rectify the mistakes of earthly ignorance.

Good night, dear papa.

MINNIE.

THINK NOT OF THE MORROW.

Tell me not of future sorrows,
Tell me not of coming woe;
Why should anxious mortals borrow
Cares to-day they do not know?

There are golden moments wasted,
Brooding o'er imagined ills;
Bitter cups of sorrow tasted
From the goblet fancy fills.

Hope her blossoms now is twining;
Day with sunshine now is bright;
Wherefore come with vain repining?
Wherefore tell us of the night?

Life and music all about us,
Vernal light and fætal bloom,
Why wrap somber shades about us?
Why predict a scene of gloom?

Let us, then, away with sorrow!
Sound aloud the cheerful song!
No more borrow of to-morrow
Till its trials come along.

Strive to banish all repining,
Fill the heart with love and glee;
Each cloud hath its "silver lining,"
If we only look and see.

DOING GOOD TO SECURE HEAVEN

Every action in life has its particular significance, and the motives which actuate the majority of the human family or that portion which profess to be Christians, is presumably good; for the notice they expect God to take of them, and the reward they feel sure will be theirs in return. We should judge by the expressions used that nine-tenths of all the charity bestowed or good done in any and in all departments of life was done for Christ's sake, and not from any real motive in the individual to do good. The question of honesty always presents itself for our consideration when we listen to expressions of this kind; and we frequently ask, supposing there had been no Christ would there have been no charitable institutions, would men have never learned to do good? Would they never have thought about a future life?

The Christian church has always striven to increase the glory of God by belittling and degrading manhood to its lowest level. Every effort put forth, no matter how benevolent, unless the name of Christ was attached to it, would be of no effect. God will not look smilingly upon the movement unless done for Christ's sake. In order to gain favor with Deity the individuality of men must be absorbed into the personality of Christ, and he becomes the author and founder of all beneficiaries, all charities and all religions, as he is the Christian's heavenly gate-keeper. Then according to the Christian's plan of salvation, or the means of securing heaven, the less manly a man is, the less of a worker he is, and the more of a believer he is, the more sure is he of hearing the welcome words "come up higher."

In contrast with the Christian's means of gaining heaven, we desire to present some other means, and by a fair comparison prove that the Christian's plan is not the only one, nor is it the better plan, nor is it the plan laid down by Jesus; but is the design of men, who under some physiological plan really imagine that they are chosen ministers to represent the courts of heaven among the councils of men. Good thinking, good speaking, and good act-

ing are all qualities of a noble manhood; and he who thinks no evil of his fellowman, who speaks kindly of enemy and friend alike and who puts gold into the golden rule, instead of taking all the gold from it, is in sympathy with the best influences man knows anything about or ever can know. It matters not what views such an one may entertain in reference to the character and attributes of Deity, or whether he believes in the existence of a God or not; the fact that being in possession of these qualifications, and living them, makes of him an heir of heaven; and there is no power that can deprive him of his rights, for the true and only heaven is within the human breast. There is where the throne of God is only to be found. And every charitable act performed becomes a golden block in the pavement of the city within.

It is just as natural to do good as it is to do evil; only the absence of good makes evil possible. The doctrine of hereditary depravity is of heathen origin; it is one of those things which have followed the race from primeval times down to the present; is one of the myths of antiquity which has been taken up by Christianity and has not yet been outgrown. As fast as the world of mankind becomes cognizant of their own powers and possibilities, their adherence to the old dogmas of ancient times must weaken.

Whatever the mind of man aspires to can be reached. All along the pathway of human progress we see the debris of myths and dogmas skirting the way, sloughed off and discarded. It is folly to attempt to burden the present age with what does not belong to it. If there be progression in one department of life, there must be progression in every department. The world moves forward as a whole, and not in sections. We look back and say how unwise were our predecessors, forgetting that succeeding ages will criticise our acts, and pass judgment quite as freely upon our methods of reform. The church has done a noble work; but as a spiritual centre it has reached a climax and can do no more. Others must take the lead; the minds of the people require to be constantly fed, and when one institution fails to furnish the needed supply, the people will look elsewhere.

Had man been created a perfect being there could not have been any such thing as progress. The ultimate would have been reached in his creation, and if perfect then, a perfect world would have been an absolute necessity. But we know that he never was a perfect creature, else the possibilities, the genius displayed in art and science would all have been known to him from the beginning; but we have no record of Adam every proposing to build a railway; he never designed a steamship to traverse the ocean; he never dreamed of a telegraph or a telephone; he was not a painter; he was not an architect; he was none of these while living in his primal condition. All that has been attained by mankind has been through study and experiment, and when we consider all the works of man, we find that they are good. But the inventive genius of the world though a blessing to the race, does not possess sufficient merit, according to the Christian doctrines, to guarantee them a home of

eternal bliss after death. All that man has done must be counted as naught in the race for heavenly attainments. Such doctrines are not worthy a place in human history.

In the progress of human events, we find only here and there what might be called great men. The age we are now living is more prolific in this respect than any preceding age; but there is less of the extreme fanaticism which characterized the earlier Christians, showing that as art and science become a part of religion, fanaticism dies out. There is less sighing for heaven and more of a desire to work for it than in former ages. The basis of a religious life was unbounded faith; to-day within the spiritual dispensation works take the precedence over faith, and knowledge is crowding belief to the wall; men are learning to do good because they are made better themselves by so doing. The practical man of to-day finding an object of charity, bestows his charities upon it, never dreaming whether heaven is to be gained by the act or not. A charitable man never stops to offer a prayer to Jesus before bestowing his charities; he feels within his own soul the reward for the act. This Christian heavenly legacy which has been bequeathed to us, is not so much of a legacy after all. The more we examine into it, the less interest we take in it. We are living in a working age; to benefit another is considered more essential than singing psalms, or counting beads.

A benefactor to his race is one who seeks to unfold the spiritual faculties which are now dormant. This is a work that cannot be accomplished by means of money alone; it can not be done by appealing to the outer organs of sense. In order to reach the real man an internal work must be wrought. Soul purification must begin within and work outward; all real goodness springs from within. Thoughts, words and acts are but outward expressions of an inward fire burning within. Religion, if calculated to meet the wants of mankind, must begin its work in the interior. Divine grace is not an outward force sent from the skies to entice men into obedience, neither is it a miracle-working power; but it enters the soul and begins its work there. There is a spiritual tie which binds the whole human family together; and though men meet with those of other nationalities, there is a kindred feeling between them, and when they consult each other in regard to their religious beliefs, they find that in principle they agree; in essentials they are one, reaching the same terminus, only by different routes. But if the route one has discovered, or has been revealed to him, appears more direct, it is his duty to explain this way to all who are not so informed. The Christian's route to heaven is through intermediaries; there is a great deal of blood washing to be done; there is a great deal of conciliatory work deemed necessary. Jesus must accept first, or God cannot accept at all. Spiritualists claim that they have a shorter route and a better one; there is no blood washing to be done; there is no Jesus appointed to argue their case before the heavenly tribunal; every one is thrown upon their own resources; they must earn heaven or they cannot enjoy its felicities.

The opinions of men have nothing to do in altering or changing the laws of nature. The combined Christian world cannot cite a single instance where a spiritual interference has been effected through prayer; prayer is beneficial only as it can be made to benefit the one who offers it. If by prayer man can be brought into closer relations with the spiritual laws of his own being, and the forces surrounding him, he has done a good deed for himself; but the Infinite has not been affected in the least. If man can by devotional exercises draw to him from the unseen world assistance, it will be well for him to do so; but he should understand from whence his help cometh. It is uncharitable to rob your fellowmen in order to glorify God. Learn first to be true to those of your kind. If spirits come and minister to you in hours of need, award them the praise, it may be cheering to them, but Deity would not be affected by it. The great mistake of the world has been in locating their heaven too far away. They place it beyond their reach, while it should be their bosom companion.

There are a variety of opinions entertained upon this subject. We presume many feel that they are doing good by denouncing all who differ with them upon religious or political matters; another may feel that they are doing good by dispensing with the use of reason when applied to spiritual things; another may feel that they are doing good in propagating ideas which reason disproves, but which faith and belief endorse; and there are numberless avenues through which men work, and though they are in direct conflict one with the other, yet if we must believe all these different parties, their future welfare depends upon the zeal manifest in their particular sphere. The object to be obtained in either case is heaven. Their zeal is not so much for the good they may accomplish as for the reward they expect to receive; hence selfishness lies at the foundation of each and every such plan or method. Now in order for man to become a benefactor to his race, he must learn to act unselfishly; if reward is to be secured accept it when offered, but do not make that the aim and purpose of life.

The man or woman who goes out among the multitude and ministers to them is earning a crown of glory. The man or woman who ministers to minds distressed is earning a crown of glory. The man and woman who stand as it were between the world of spirits and the world of mortals as mediums for the transmission of intelligence from higher to lower spheres are earning crowns of glory. Such acts are for the benefit of the race; they evolve a heaven within the soul, glowing with love and goodwill to their fellowmen. Garrison earned his heaven by his labors in the interest of the black race; he knew the black man could not repay him. John Brown gave his life for the benefit of the slave; he knew the slave could not return him to his family, yet he faltered not, but walked fearlessly under the fatal weapon. Lincoln was the instrument in the hands of the spirit world to set free millions of his fellow-beings. His acts were in one sense a duty; on the other hand it was a work of principle, and a love of the right; but he was not alone in this work. Thou-

sands of young and middle aged men gave their lives that the flag of their country might remain without a stain upon it. These were deeds of goodness, and they all bear heavenly fruitage. But they were not strictly Christian acts, they were humanitarian deeds, but God looking on approvingly, and the angel world chanted their sweetest songs of praise.

In the struggle for principles the good is sure to come off triumphant. Evil may flourish for a day, but its glory fades with the setting sun, and when the morning dawns it is the beginning of a better and a brighter morning. God and the Devil, good and evil, are synonymous terms. They were one and the same things. Goodness is Godlike; evil is devilish. The most important feature in religious education should be to ascertain the difference between what the world designates as evil or wrong and what is really wrong. To some people spiritualism is an evil, because they do not understand it; they accept traditions and reports about it, but are afraid to look into the subject, for fear that they may become contaminated by it. No one can form an estimate of the value of a principle of philosophy or science, until they have examined it thoroughly, have taken it home with them and learned it, been crucified for it. The Christian religion would never have been known to-day but for the crucifixion of Jesus. In the dissemination of thoughts and ideas not in the general line of thinking, opposition to them is as natural as breathing. It is just as natural for man to be skeptical as it is for him to be believing. There are two opposites in human character, and both have their legitimate spheres. It is better to be too skeptical than over credulous. The man who doubts and perseveres in his investigations, will some day find a heaven; it may not be the Christian's heaven of idleness, but being skeptical, every inch of the way from earthly conditions to the highest sphere in glory, will have to be examined. Ascertained facts always bring satisfaction to the student; for the wisest among us is simply a student of nature; and the usefulness to society can be estimated by the good done to others less fortunate than he.

A man's heaven is just what he makes it, and instead of their being one vast world set apart by Infinite decree for the saints, the number of heavens can only be estimated by the population of the globe; for though some may be uncouth in manners, rough in speech, ignorant of the philosophies and sciences of the age, if there be a true heart beating in unison with the good in other hearts, and in harmony with nature's forces, that man has a heaven in which he can live, and he will carry it with him into spirit life. The old saying that as we brought nothing into the world, so we can carry nothing out of it, is an error. Every one brings something into the world with them, and they carry what they have accumulated as character with them. This we know is not orthodox philosophy, but it is nevertheless a fact, and a fact that can be easily demonstrated. Instead of having heavenly mansions in view, let us have the interests of our fellowmen ever before us and in our intercourse let us be guarded that none can say they have been led astray by false doctrines.

Shunning the appearance of evil, we draw to us the good, and are made better by it. Every one should endeavor to feel at home with themselves—feel a consciousness of having made the best of their time and talents; that they have helped to make the world better; have brought sunshine into so many hearts, and dried the eyes of widows and orphans. This is truly a spiritual work, and the gates of heaven will be kept constantly ajar, for those who have passed on will join with you; they will enter in and hold communion with you, will bless and guide you, and help to beautify the lives you are now living, and will lead you on step by step towards that world which is to be the final home of all.

DOLPHUS SKINNER.

THE SIN AGAINST THE HOLY GHOST.

Who can tell what it is? How strange that a sin so awful, so heinous that it shall never be forgiven, was left undefined, so that any one through ignorance might commit the crime. Now it is a fact the early Christian church for the first three centuries were all unsettled with regard to future punishment, whether it was eternal or not. Also the doctrine of equality of the Son with the Father. Arius and Athanasius were the two leading champions in the councils, each in turn swaying the many councils held during their lifetime. After the question of equality of Son and Father was settled by vote, the doctrine of the Holy Ghost came up to stir up discussion. The personality of the Holy Ghost was not even suggested in council for more than fifty years after the controversy concerning the equality of Son with the Father. Council after council was convened, and like a pendulum swung back and forth, swayed by the arguments of the two champions.

In 381 the council of Constantinople was held. This council decreed in favor of Athanasius and the equality of the Son with the Father, and likewise adopted for the first time in the history of the church the doctrine of the personality of the Holy Ghost.

During the fourth century there was held nineteen councils who favored the doctrines of Athanasius, the equality of the Son with the Father; also the same number of councils in favor of Arius and the unity of God. The doctrine of the Trinity, although adopted in the year 381, did not become the accepted faith of the church until the first of the fifth century.

The Greek word "Pneuma," in the New Testament, translated Ghosts, means wind or breath. How could the word become twisted into a *personality*. The holy breath of God, would certainly appear a more appropriate and correct rendering of the Greek sentence, tortured into the Holy Ghost in the existing version.

F. BOLLES.

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SOCRATES.

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

Greece was a little land of 20,000 square miles almost surrounded by water. It was just the spot where the human race would be likely to make one of its most perfect evolutionary movements.

Before Socrates, Greece had been a State, or combination of petty states for 800 years. Where the people came from it is hard to tell; but they were of the same stock as our ancestors and came out of Asia. For 200 years they passed through a period of heroism and myth; that is, all their great leaders were deified and were represented as born of the Gods. All nations go through this period, and it should be called the period of poetry. You get it in the Old Testament of the early Jews; you get it of the Romans, the Germans, and even the English. The history of such a period in reality is a brutal affair, but it only gets to us in the songs of the bards, and so it is to all intents poetic.

After these 200 years Greece began to evolve some very wonderful things. The people, the climate, the country, the proximity to Egypt, which was the cradle of the earliest learning and culture, were all favorable. It is a lovely land, full of inspiring scenery; the natural home of art. The climate is mild and the soil was formerly generous.

There were seventeen colonies in the cluster that made up Greece and two of them became pre-eminent—Athens and Sparta. Athens was, by nature, democratic; the people ruled, and settled all matters by vote in mass meetings. Sparta was oligarchical, ruled mostly by cliques of nobles.

The early history of both these states was wonderful for its evolution of law. Sparta's early code was drawn up by Lycurgus; who, having bound the people by oath to obey his statutes till his return, went away and was never again heard of.

The early laws of Athens were formulated by Draco, and were so severe that they were said to have been written in blood.

Both States were terribly disciplined by those laws, and the result was remarkably strong characters. The laws of Athens were greatly modified about 100 years before Socrates by Solon; and then Athens passed into a golden age of art and literature, or rather moved forward with great rapidity to develop the most perfect state of the fine arts ever yet reached. No sculpture like hers; no architecture, no painting. Her orators spoke to the sound of flutes, and they even in war raged conquered cities to the same music.

200 years before Socrates, philosophic speculation began. This was the first time that human beings had ever begun to accurately discuss the phenomena of matter and mind. It would be exceedingly interesting to review the dawn of this form of thought and see what was made of nature.

So for 600 years you see the Greeks had thought poetry, written poetry—lived it indeed. Now 200 years before Socrates, they ripened a little and began to think and write in prose. History began to be written and philosophy

was a theme. There was, however, a deal of loose thinking going on, and a great deal of boasted wisdom. Athens was full of philosophers at last, quarreling about their respective methods, and making all the money they could out of their cheap wares. Grammar, history, medicine, the accurate sciences, were only played with; not much had yet been got at. A man was needed who should be able to sift, probe, analyze, weigh, test—a great critic. Such a man the age naturally begot.

Before Greece could have a Plato, an Aristotle, a Xenophon, a Demosthenes, she must have a Socrates. You remember that in my lectures on evolution, I showed you that birds, fishes, &c., were evolved out of monstrous looking creatures, that had fins, wings, legs, teeth, all in one huge compound. Socrates was just that. He had in him the eloquence of Demosthenes, the beauty of Alcibiades, the manly courage of Xenophon, the wit of Plato; but he was the ugliest looking compound in Greece. Negro-nosed, thick-lipped, big-bellied, awkward—he was a sort of plesiosaurus or ichthyosaurus, preparing the way for beauty, eloquence, philosophy, science, art.

The charm of visiting an artist is to see him in his studio. If you wish to see Socrates aright, you must see him where he worked and see him at his work. It is in just this that his good fortune is pre-eminent, for of all the philosophers and reformers of antiquity, Socrates is the only one who is shown to us in action. He wrote nothing himself; but his favorite pupil, Plato, has given us his master's views embodied in the form of dialogues; and to a great extent probably as they were first made known. While another most charming writer and pupil has written for us his recollections of Socrates, with the love of a devoted friendship, it is true, but with a frankness that is the very best endorsement of his veracity. No man was ever better photographed than Socrates; yet it is above all things curious to me with what diverse and often antagonistic views the very best minds understand him. I suppose most people of my age got their first and most unyielding notion of Socrates from the famous sermon of the Blind Preacher, a fabrication by Wm. Wirt, the superb peroration of which was, "but Socrates died like a man—Jesus Christ like a God." At all events, there is a current idea that Socrates was somehow comparable with Jesus—that both were peculiarly saintly and in some way rivals, as representatives of divine virtue. More wholly unlike men never existed, if you except the base and vile. Socrates was a warrior and went through three campaigns in behalf of his native city, and he was the most intrepid man in the army. Jesus was never fairly represented, except by the Quakers, who will not bear arms of war at all. Socrates was not a moralist of the Jesus sense in ordinary homely virtues. He could drink on occasion until every man with him was under the table; but his own head was still level. Jesus used wine temperately, but no picture of conviviality would be anything but shocking that represented him as surrounded by a cluster of dead drunk disciples. Socrates was a keen disputant on such practical subjects as temperance, justice, government, laws, &c., but Jesus spoke as one having authority. His

manner was rather that of a man who appeals to men's consciousness of right. Socrates steadily aimed to make every man feel that he knew nothing about what he professed to know. Jesus thrust at every-day views, was a champion of the poor. Socrates had no special predilections in that direction. He had a little of Carlyle's admiration for men of power. Jesus' disciples were common laborers; those of Socrates were mostly young men of wealth and distinction.

They were alike in this, that they both went about teaching without a charge. Socrates would frequent market-places, and went where there was a crowd and impromptu there began a dispute. With all his marvellous keenness and philosophic inductive skill, he was something of a wag, and he not only roared with laughter himself, but made others laugh. He was a welcome comer because he would talk as readily with the smiths and bricklayers as with the philosophers. Jesus' intense sympathy with man Socrates had none of. He was an Athenian and nothing else. He would have made fun of Jesus had he lived at the same time and seen him. He lived 450 years before Jesus, and if we are to judge him by the highest Christian standard, he would not by any means satisfy us. Especially would a Puritan look on him as a sort of Apollyon. Among his own contemporaries he was generally judged to be a profane, impious fellow, who hit the Gods with his jests and upset the established orthodoxy with his eternal questioning.

And this was peculiarly the grandest work done by Socrates that he assailed with wonderful sharpness, constructive morals and tried to get men to comprehend the inherent reason for morals. I mean that if Socrates lived today he would make it his business to show that saying prayers and keeping holy days had in it no essential element of piety. He called praying and sacrificing transacting business with the gods—sacrificing was giving them something, and praying was asking something in return. He had no objection to transacting a little of this business himself; but he objected to calling it by a false name or cheating himself by pretending it was religion. We owe a cock, to Esculapius, he said when dying, and, O, Crito, do not fail to pay it; it was a debt.

Real morals were something very different. Morals and knowledge are one, he said. That is, to know is essential to all virtue; for blind obedience to even good customs is only machine work. No one can be just who does not apprehend the value of justice and the consequences of injustice. No one can be temperate who does not comprehend the value of his own body and soul. In this, you say, he approached Jesus, who was remarkably free from subservience to church morals; but who taught an inner truth of desire; a meeting with God in the soul. Do what you believe is just and right, love God, love men, for this is the source of right living. Giving tithes and keeping days without work is well enough, but they do not constitute morality. This you ought to have done and not have left the other undone.

Nor am I sure but that a real apprehension of Jesus' teaching will show a closer likeness.

Jesus said, pay God what thou owest him. Give Cæsar what belongs to him and to God what belongs to him. Now in every age the reformer has just this thing to do over and over again, to show that constructive morals are not real morals; and for some reason there is not one thing more dangerous to be done. The people do not like to have their virtues punctured and the light let in.

The point of Jesus' offending was speaking against the Sabbath, the temple and holy observances. The point of Socrates' offending was the same thing in substance. Both wished to enable men to see in what real character and real morals consisted. With Socrates it was courage, endurance, justice, truth, love; with Jesus, it was charity, purity, and love of Godliness. But I see that I am slipping involuntarily into showing a likeness between these two men. I said the unlikeness was greater. Perhaps I should reverse that, for whatever dissimilarities exist they were both fearless truth lovers—that one great lack of humanity they did not lack,—that one supreme mark of genius and wisdom; honor for the truth they both possessed.

In appearance, Jesus was, so far as we can learn, a gentle and lovely person; Socrates was a typical satyr. Aristophanes, the great comic play-writer, put him into a comedy called *The Clouds*, and made no end of fun of him. "The air treader and speculator about the sun"—"the man who has an art of making the worse appear the better," were some of the titles the satire attached to him. He also represented him as a sort of agnostic in religion, as well as devotee of physical science. Now Greek orthodoxy was like all orthodoxy, terribly afraid of having the established order and accepted notions disturbed. Social safety was dependent on letting things alone. This Socrates would not do. He went around every where to question every thing and every opinion got thoroughly interrogated. He could not help in this way to show the popular creed to be seriously lacking in confirmation. What, said his opponents, will come of this upsetting of popular conviction? I have, said Socrates, nothing to do with that. I have only one thing to do, that is to find out the truth.

That he was a physical scientist was not true. If alive to-day he would not be with Huxley and Darwin, but with Wm. T. Harris and the Concord metaphysicians. To know himself he held to be the first of all duties. From introversion he undertook to know the world about him. It is like studying the moon by its image in a pool of water. A picture of physical or natural science as it existed 500 years before Christ would be interesting and would show why Socrates dropped the study; but I have no time to draw the picture. But agnostic he was; an agnostic by profession. His profession was ignorance. All he claimed to possess was a power to inquire after truth. When the Delphic Oracle of Apollo declared him to be the wisest man in Greece, he said he was astonished over measure, and resolved to immediately start out and see if all men were worse fools than himself. He went to a man reputed to be wise; after a good many questions he came to this conclusion, that he knew just one thing that the other man did not know; for

neither of them knew any thing valuable; but the other man fancied he did know something, whereas, he, Socrates, did not have any such notion at all, but knew his own ignorance, and in that trifle he was really wiser than the other. So he went to others and probed shams with his eternal questions, and got the enmity of every one of them, for who likes to be proved to be an ignoramus?

Socrates' agnosticism in religion was, however, by no means a sort of atheism. He revered the Gods, and above all the Supreme Deity. He rather refused to indulge in prayers of a loose sort and in divination on all common occasions. He did teach that divination was necessary in matters of great moment, and prayer when one could not get on without it. His prayer, says Xenophon, was only this, that the Gods would give to him only those things that were good.

There was in his practical worship a strong element of what would now be called spiritualism. He considered himself in that relation to higher powers that by opening his inner self with absolute truth they could and would direct him in matters of high import.

It would be impossible to exaggerate the oddity and drollery of this Athenian philosopher. Running about the streets, laughed at yet admired; the object of the keenest respect, of the better class of young men, using a good deal of very homely language, and the terror of all the would-be wise fellows in the city. You can make nothing of him if you come to study him with a tape line. He is altogether shapeless to a mental and moral tailor. This is the truth: he was a genius who stood above and out of the crowd, with no business except to tease and be killed. I am a gad fly, he said, sent to sting you into good sense. This extremely ugly body with a grand soul inside is charmingly described by Alcibiades in Plato's *Symposium*. I will begin, he says, the praise of Socrates by comparing him to a certain statue. He is like one of those ugly satyrs that are carved holding flutes, but which when split in two are found to contain inside an image of a god. That your form and appearance is satyrlke even you will not deny, and how like you are to them in other things, now hear. Are you not scornful and petulant? If you deny it, I will bring witnesses. You differ only from the satyr in this, that without music by the mere power of words you do all that he can do; when any one hears Pericles, or any other noted orator, he cares nothing about it, but who hears you—be it man, woman or child, is struck and held by your discourse. If I were not too drunk I would confirm by oath the strange effects I assure you I undergo from this man's words; for when I hear him speak my heart leaps up and my tears fall, and much more of the same sort.

The death scene of Socrates is pathetic and grand beyond comparison. Accusations had been trumped against him; (1) that he was impious; (2) that he was a corrupter of the youth. The Athenian rabble was in a mood to condemn. The 500 judges included a large number of those who had been personally offended by the philosopher's merciless criticisms. They condemned him to die. He was an old man now over 80. His work was done, and it needed something of this sort to make him immortal. The name Socrates would never have won its proud place but for the spite of his judges. They killed him. The genius of Plato and Xenophon embalmed him. The world hears him as if yet living. His name is classed with our saviors. His method of inquiry perfected by Bacon is the basis of all modern thought. After the vote of condemnation the old man replied to his judges: Had you waited a short time the thing would have happened without your agency; for you see my years. Perhaps you think I have lost my case for want of skill in my defence; far

from it. It has been for want of cowardice and shamelessness. I did not choose to say to you the things you are accustomed to hear—weeping, lamenting, and saying things unworthy of me. But I did not see fit to do any thing unworthy of a freeman; nor do I now regret my course. I would far rather have made a freeman's defence and die, than to have made the other and live. In battle one may often get off with his life if he will throw away his arms and beg mercy of his pursuers; or in other dangers if one will do or say any thing he can get off with life. The difficulty, O Athenians, is not to escape from death, but from guilt; for guilt is swifter than death. I being old, am overtaken by death; you, my accusers, are overtaken by wickedness. We go,—I am sentenced to death, you to shame. I submit to my punishment, you must submit to yours. We go,—I to die, you to live; but which has the happiest lot is unknown, except to God.

The scene at his death was equally grand and equally touching. Crito bribed the jailer to set him free, but he would not go. He quietly asked the jailer how he should conduct himself when taking the poison. Walk about, said he, until you feel a weakness in your limbs, then lie down. So Socrates calmly drank the fatal cup; reproved his friends for weeping, conversed with them until the fatal symptoms approached, and then lying down let the chill of death creep up to his heart.

He was born 469 years before Jesus, of poor parents. His father was a sculptor, his mother a midwife. They were too poor to give him more than an ordinary education; but Crito, a man of great wealth, was struck by the boy's ability and had him thoroughly educated. He was always an inhabitant of Athens and exceedingly devoted to his native city.

The four great centres of civilization at this time were Greece, Persia, China and India. Egypt was losing its precedence—Assyria was destroyed. Rome was as yet only an insignificant state about 300 years old. The rest of Europe was mostly unknown. The rest of Africa and Asia mainly barbarous. Civilization had its birth at the east end of the Mediterranean, and independently in China and India. In each of these four great centres at this early time was a great reformer. Socrates in Greece, Buddha in India, Confucius in China and a Zoroastrian reformer in Persia. It was a wave of evolution. The race coming up from its brute ancestry touched mile stone after mile stone of progress. 450 years before Christ it came to the era of moral philosophy. Each of these great men were reformers. Each was a heretic, each was hated, and all were immensely powerful in hurrying the race forward to higher things. There could have been no Jesus or any Christianity, but for these forerunners.

Socrates' chief disciples were Plato and Aristotle. Plato was the father of inductive reasoning: Aristotle of natural science based on induction. The pupil of Aristotle was Alexander the Great, who brought by force of arms the Greek philosophy into contact with Buddhism and gave Buddhism a chance to be heard in the west. There is not a shadow of doubt that the spirit of Buddhism as well as Zoroastrianism permeated Judea, and 450 years later combined with Greek philosophy to culminate in the finer moral insight of the founder of the world's greatest religion.

All religion, like all civilization, is but one—one religion evolving new phases and higher ideas. Each great reformer prepares for another. Each reformation is a stage from which men look forward. Athens in the time of Socrates was ripe. Its ripe fruit was Pericles, the statesman; Socrates, the investigator; Plato, the philosopher; Aristotle, the physicist. Then Athens died. The world reaped its fruit.

Selected by F. BOLLES.

NO HEAVEN WITHOUT THE LOVED ONE.

I pray thee put the sermon by,
Vex thou my soul no more with creeds,
They are only stones and husks
To my hungry spirit's needs.
I am tired of striving sects,
With their various bigotry;
Ah, for me death holds no terror,
But the fear of losing thee!
In a heaven apart from thee,
Could my exiled soul rejoice?
Could I join the angels' song,
Missing thy tender voice?
What to me were gates of pearl,
If they parted thee and me?
What to me streets fair and golden
If I walked them seeking thee?
What to me would be the joys
Of that bright and wondrous land,
If among them I should lack
Evermore thy loving hand?
What to me the pastures green,
Where thy feet could never be?
What the paths beside still waters,
If thou walkest not with me?
Ah, wherever after death
My still faithful soul may dwell,
Saints may call it bliss or woe,
They may name it heaven or hell!
By thee only, my beloved,
Will my joy or pain be wrought;
I shall find my heaven beside thee,
Or my hell where thou art not.

RENDING THE VAIL.

According to the logic of man, between the world of spirits and the world of nature there is a veil so thick that the eye of man cannot penetrate; all things beyond the visible or seen is shrouded in mystery so dense that none but the eye of an infinite power can look through and read the secret working of angelic ministers. If we accept the logic of man as true, there is no use in making spiritual things a study, only so far as they may tend to satisfy a certain longing of the human soul; so far as any definite knowledge being obtained, there can be none. The question for us to settle within ourselves is, are we willing to accept the logic and reasonings of man as final or shall we lay them aside and trusting to our intuitions and aspirations, seek other sources for information. According to Christian logic in olden times, the inhabitants of the spirit world made frequent visits to earth; angels were not strangers to men; but they met as men meet, and counseled together regarding the welfare of men and conditions surrounding them. There seemed to have been an avenue opened, or a kind of a highway, over which ministering angels came and went as freely as men traverse the streets of cities and towns. Not until the Jewish priesthood was established was there anything like a veil dividing or separating man from the inhabitants of the spirit world.

With the establishment of the Jewish religion, there followed, according to history, a gradual withdrawal of these spirit messengers, and finally both Jew and Gentile were left to themselves; the doors of heaven were closed, and have remained closed until the present day. But the logic of man is powerless against the logic of facts, and we are now dealing with facts; we must necessarily discard all

traditions and seek for truth where it may be found. The Jewish priesthood kept the mysteries of God in a box made of shittim wood, and according to instruction received from the Lord, a veil was placed between the ark of the covenant and the people, and that veil continued to divide the Holy of Holies from the courts of the temple down to the time when Jesus was crucified. According to Matthew when Jesus gave up the ghost, or when the spirit left the body, there was a great earthquake, the rocks were rent, and the veil of the temple was rent in twain, and the graves were opened, and many bodies of the saints which slept, arose and came out of their graves and went into the holy city, and appeared unto many. But whether the bodies of these saints were reinterred again, we are not informed; nor have we the testimony of any of those who saw these saints after they entered the holy city. No one steps forward and identifies any of them so far as history states. Therefore, every one is left to believe the whole of the statement, or as little of it as they choose or wish. Previous to this time, and during the life of Jesus, we have but two or three accounts of angels visiting men; notable among these are the interview held between the angel Gabriel and the parents of Jesus; then the visit of angels to the shepherds, and again the appearance of Moses and Elias on the Mount of Transfiguration. These three instances are made use of to substantiate the Christian theory that Jesus was more than man, that he was God manifest in the flesh; and hence these visitations are of no account to man, for if God be omnipotent, he could command his angels to appear to him when and where he chose. But we are not prepared to say what God's intentions were, nor what they are to-day; being finite, we have to do with finite things, and not with infinite possibilities.

If any reliance can be placed upon the records of men who lived after Jesus, we must believe that spirits did frequently manifest themselves to men who were not Gods, but in all things like ourselves. What interests us most is to find out whether the rending of the veil of the temple at the time Jesus was crucified has anything to do with modern spirit manifestations or not. If it does, then the death of Jesus is of as great importance to spiritualists, as to Christians, for unless he had died there would have been no such thing as salvation for the Gentile race, and what is so fruitful a theme for investigation could not have occurred. But if death did not change any of the then existing laws, and we know it did not, then the rending of the veil in the temple may be accounted for upon some other hypothesis.

The poet has said that physical death is the rending of a mortal veil; that is during the existing co-partnership between spirit and physical body, spiritual things were but dimly seen even by the spirit. There was something which shut out the light, but when the co-partnership is dissolved, there is no longer any thing to obscure the spirit's vision. Then death instead of being something to be dreaded, is really a birth into newer life. But there are times in the life of every person when it seems as though they had an innate sense of holding communion with the inhabi-

tants of another world. Often what are called dreams are realities; but these scenes witnessed and conversations held are but dimly remembered. There is a veil between the mortal body and spirit, which precludes the spirit from impressing upon the outer organs of sense what it really knows does exist.

There is a rending of the veil when man becomes conscious of wrong doing. We believe it possible for a person to be so blinded by prejudice as not to fully sense the wrong they are doing; as for example, Paul felt he was doing God's service when persecuting the early Christians. He was controlled by prejudice, the natural result of early religious instruction. But when the light fell upon him, he saw as he never saw before, the veil which darkened his vision was rent in twain, and he saw through the mists above him the forms of living men, and heard voices speaking to him. This was an important period in the life of Paul; but not more so than with thousands of others. They may not have passed through the same experience, because differently organized; they may have experienced quite as positive a change in their feelings and in their lives; the change is none the less marked. Every step forward in the path of progress is the further rending of the veil which once shut out the light of reason and the light of sense. The growth in ideas, in intelligence and knowledge is largely at the option of the individual. Fancies may play upon the organs of sight, sense and reason, but they may be rejected. No one has been forced into the spiritual kingdom. They may have been taken possession of and used as instruments by the spirit world, but when not under the spirit influence, they are physically as they were before. Some persons are so organized that they cannot believe what they do not see; hence in order to convince them, the veil which obstructs their seeing must be removed. Others must be convinced through a conscious feeling that they are in the wrong, and realizing that fact desire to be set in the right path. Different means must be applied from what was in former cases. And so we might take individual cases and show how and by what power the veil which made their lives dark and gloomy was rent asunder.

Deceptive theories regarding man as a child of God often veil the sunlight of trust and keep them groping in darkness for years. It is impossible for a man to feel at home with himself so long as he is in doubt about his relationship with the power which brought him into being, and so long as the spiritual faculties remain dormant, doubts must continue. Hence the marked difference noted between Spiritualists and the Christian believer. The former sees nothing to fear but every thing to love; the latter sees little to love but much to fear; in one the spiritual faculties are cultivated, in the other they remain dormant; in one case the veil has been rent, in the other it has not. The human soul is the temple where man meets with and holds communion with Deity; all other temples are simply human devices, and designed by human architects. The soul temple was designed by a higher power. We might say the soul is the sanctum sanctorum, corresponding to the inner sanctuary of the

temple at Jerusalem, and we are inclined to the opinion that Moses misunderstood the commands of the Lord, supposing he meant a material building. If we take a spiritual view of the matter, we see much to admire; but if we regard the instructions given as intended to apply to the building of a temple out of material substances, then the use of so much gold and precious metals and stones seems to us anything but what might be expected from a God. The preference expressed for precious metals and stones bears so strongly marks of vain human ambitions that we question the authority as given by Moses. But Moses has veiled the real character of God, so that in ancient times God was simply a Jewish guardian spirit. The Gentile nations were left to follow one God or a thousand if they chose. This Mosaic veil has been rent in twain, so that to-day there is no preference shown to the Jew which is not shown to the Gentile. But how was this change brought about, seeing the same book of the law which Moses wrote is recognized as the standard authority in all religious matters of the present time. Men have discovered another bible—another book, generating God's laws; that book is nature, in it there is found the secret of soul growth, the secret of temple building, and when man becomes familiar with its pages he will find that God is not afar off, but an indwelling presence, lighting up the pathway leading from lower to higher conditions of belief.

The veil is rent when the spiritual faculties are quickened; or when man becomes conscious of having a spiritual existence in connection with his spiritual body. Prior to this time man seems not to comprehend what his spiritual relations are; he listens to the clergyman's essay upon the relations of the spirit to the body, but he never realizes that the spirit is the real individual *per se*, but rather imbibes the idea that the learned gentleman is talking about another person or a something that has no tangible existence here and now, but a something God is going to give them by and by; and that if there be any punishment for crimes or shortcomings, it is the body that will suffer. Here is where men are led astray, they are hidden from themselves, and thousands never realize their mistake until they awake in spirit life. But not in all such cases is the veil rent, for prejudices grown into the bone and marrow of an individual are not changed in a moment of time—only by a slow process are the effects of years changed into moments of promise.

Since the advent of modern Spiritualism spiritual faculties have been developed that were not supposed to exist; one of these is unfoldment of the spiritual vision, so as to enable mortals to look through the veil of mortality and behold the spirit forms of the departed ones. This power of clairvoyance is one of the most satisfying powers yet discovered, for by it spirit life is made to appear as tangible as earth life is known to be. How far back in the ages this power began to be known we have no means of determining; that it was known to some of the ancient prophets no one can deny; neither can it be denied but what some of the earlier churches possessed this power. But during what are called the dark

ages very little of it was known, or if known it was not made public. The reason for this may be that during the period in which the church assumed the right to pass judgment upon all matters, religious and political, and knowing that if the people were convinced that there was no dividing space between the visible and invisible world, that no matter how severe might have been the judgments of the church authorities, mankind could not have been silenced. All spiritual gifts seem to have been legislated out of existence by church covenants, and for centuries we hear very little about seeing spirits, in fact all forms of spirit manifestations were forbidden. This gave the church assured absolute control over the minds of the people. The voice of the priesthood became the voice of God, and in direct ratio as the spiritual nature of men was deprived of the food upon which it refused to be fed, morals and virtue were lost sight of. The material for a time triumphed over the spiritual. This was the seed-time for all forms of sophistries, and the seed sown found fruitful soil in which to take root and grow. This condition of things continued until the world was startled from its slumbers by the spirit manifestations which occurred at Hydesville.

The veil of superstition had become so dense by that time that spiritual things could not be discerned only by the few, and they were not members of the nobility, but belonged to the humbler walks of life. In one sense the advent of modern spiritualism may be likened to a new creation, though the world had an existence. All that was known regarding man was what transpired between the cradle and the grave. Beyond the grave all was shrouded in mystery. No one could answer the question "if a man die shall he live again," and if they could they dare not do it, so completely were the people held in subjection by the dominant religions of the times. It has been truly said "that man proposes but God disposes," but whether there was any direct interference with the designs of man or not by any power more potent than human, it is evident that some power interposed to rend the veil and open up to man a pathway through the grave reaching even into the flowery fields of spirit life. The matter was not allowed to rest with the Fox family, but in different localities evidences were given that man had an immortal existence, and it could be demonstrated. This was the death blow to priesthood; and though attempts have been made to crush out this spiritual instructor, it flourishes and shows more vigor to-day than at any time since the movement began. The veil once rent asunder can never be made whole again, for as the spiritual faculties of mankind unfold there comes with it a spirit of independence, and a determination to know and declare the truth at all hazards. While we gladly award the prize for what has been done to the spirit world, there are those in prominent positions who assert that materialism has wrought this change in morals and religion. This is a great mistake. Brush spiritualism from the land and materialism would soon be crushed out. Materialism is for the few; Spiritualism is the property of all mankind. Materialism walls in its dead; Spiritualism

knows no such thing as death. If man had no existence after the separation between spirit and body, there could be no spirit manifestations, for the reason that there would be nothing to manifest. But we know that spirits do show themselves to those who possess clairvoyant powers, and converse with those who have the faculty of hearing them. Then we have the evidence of time on our senses, seeing and hearing, and we know that spirits can and do take our conditions, so that they may be not only seen and heard, but felt; so we have the evidence of them of our senses. What more can any reasonable person ask? They certainly would not ask to be carried bodily into the spirit world. Reason must decide some questions. Men must have confidence in some of the faculties nature has given them, else of what use are they.

The knowledge possessed that spirits can and do return and sometimes render assistance to mortals in bearing the burdens some are compelled to bear, is one of the most comforting assurances which has ever blessed humanity. Visit the houses of mourning and see the marked difference in feeling between spiritualists and they who are not. Though there may be sorrowful hearts in both places, yet the spiritualist knows that the separation is only for a day; to-morrow the spirit will return, and if an avenue be found it will be as though there had been no change in the household, except that the physical body is not seen; but the spiritual body is seen, and though a counterpart in form and feature, is far more beautiful to look upon. There is abundant evidence that mortals have been assisted in their material affairs by spirits. Warnings given of approaching events; descriptions given of the life and occupations of spirits; spirit voices heard speaking in audible terms, and countless numbers of ways have spirits resorted to to convince the world of the continuity of life. Every manifestation from the unseen world is a rend in the veil of mortal blindness, and whether it will be accepted as a truth or not, we do not hesitate to affirm that not one of the spirit manifestations which has occurred has been lost. Some one has been made wiser and better by them; the most simple demonstration sometimes contains the essentials for a life long study. Therefore we cannot afford to look scornfully or speak lightly of occurring phenomena, but rather should there be cultivated a desire to know the law by which they are produced.

The reception of the spirit into spirit life is the final removing of the veil—rent and torn by human endeavor in quest after knowledge, the object of its creation has been fulfilled; hereafter we shall see clearly and read the hearts, minds and actions of our associates as readily as we read the news of the day. There has always been a question in the minds of men as to what could be the reality of spirit existence. To many death is a leap in the dark; they know from whence they took the leap, but the place of landing is a mystery. The spirit world has made it a specialty to try and satisfy mortals in regard to this matter; for that reason clairvoyance has been carried beyond the mere seeing of spirit forms; places and localities are shown to have as real

an existence as though the pictures shown were earthly scenes. But an objection may be offered here with a fair chance of destroying our argument. The mind of man is of such a nature that even the individuals who think they see may be deceived, claiming that the mind under the influence of its imaginary powers, with large descriptive faculties, may mentally paint a most beautiful picture that had no existence outside of the mind of the individual. To meet this objection the spirit world has not been remiss in their duties. They have placed the facts beyond cavil or question. Take entrancement of a sensitive; for the time being there is a suspension of all mental action in the subject, and when in a state of complete entrancement it is the spirit of another who operates the human medium, and the intelligence imparted is direct from spirit life. There can be no doubt about the matter as to the source from whence the descriptions emanate. The only thing remaining for mortals to do is to prove the identity of the spirit, and this can be as readily done as for one man to prove his identity to his fellow-men. Spiritualists who have made this matter a study know when they are communicating directly with an individual spirit, bearing honest intentions, and those who play upon the fancies of men.

The experiences from spirit life now in the possession of mortals are satisfactory to the majority of investigators. Physical death is a rending of the mortal vail. The closing of the physical organs of vision is followed by the opening of the spiritual organs of sight. As the forms and faces of earthly friends fade from view, the spirit world with all its beauty and grandeur presents itself to them. Hence the smile which often lights up the features of the departing one; for, "behold old things pass away and all things appear new." We often hear expressions of regret that the young are taken away before they have tasted the joys of earth life. They are not separated from those they love, but things are more real to them than before, only the vail has not been rent asunder; there are no changes in the relationship of life, but a forward movement from lower to higher conditions.

It is said angels chanted their sweetest songs when the child Jesus was born; so is their rejoicing in the spirit world when a birth is announced. Let not your hearts be troubled; there is no death, but only a rending of a vail—beyond all is life, love and labor. Sorrows are changed to joy and mourning is no more.

S. W. FISHER.

GROWTH OF A LARGE INDUSTRY.

Such has been the growth of the business of Wm. Knabe & Co., piano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will now be put. The building is on the southwest corner of Eutaw and West streets, fronting 155 feet on West street and 45 feet deep, with an engine house 40 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—*Baltimore American*

SAVE YOUR SOUL, SAVE YOUR SOUL!

BY ALICE CAREY.

I am sick of the preacher's only strain,
Save your soul, save your soul, save your soul,
I am tired of hearing forever and ave
The same old song from the pulpit roll.

It seems to me like a selfish cry,
This telling a man that the only thing
Of any importance here below
Is saving himself from a future sting.

Far nobler, far better, it seems to me,
To tell a man to save some other,
To send him up and down through the world
Seeking and saving his fallen brother.

To put him off from the beaten track,
Out into the hedges of sin and shame,
To teach and to tell to the captives bound,
The beauty and glory of virtue's name.

To rescue the starving from sin and death,
To rescue the sinning one from crime,
To preach the gospel of present helps
To the weary ones on the shores of time.

To seek out those whom the world forgets,
To plant a flower on a nameless grave,
To hide the erring one in the heart,
And strengthen it with a purpose brave.

To do to the little ones of God
The things which He does to the great,
To walk the world with a purpose grand,
And with eye on the final good, to wait.

If a man does this, I dare affirm,
That he can afford to forego all care,
About going to heaven, and give his whole time
To the work of getting his neighbor there.

An editor in Chicago recently ordered a pair of trousers from the tailor. On trying them on they proved to be several inches too long. It being late on Saturday night, the tailor's shop was closed, and the editor took the trousers to his wife and asked her to cut them off and hem them over. The good lady, whose dinner had perhaps disagreed with her, brusquely refused. The same result followed an application to the wife's sister and the eldest daughter. But before bedtime the wife, relenting, took the pants and cutting off six inches from the legs, hemmed them up nicely, and restored them to the closet. Half an hour later her daughter, taken with compunction for the unfilial conduct, took the trousers, and cutting off six inches, hemmed and replaced them. Finally, the sister-in-law felt the pangs of conscience, and she too performed an additional surgical operation on the garment. When the editor appeared at breakfast on Sunday morning the family thought a Highland chieftain had arrived.—*The Century*.

There is only one stimulant that never fails, and yet never intoxicates,—*Duty*. Duty puts a blue sky over every man,—up in his heart, maybe,—into which the skylark, happiness, always goes singing.—*G. D. Prentice*.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.—*G. D. Boardman*.

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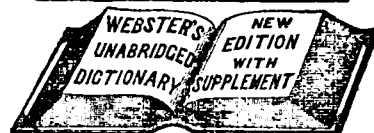
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