

OHIO BRANCH

Devoted to the Spiritual Elevation of Humanity.

VOL. VIII.

UTICA N. Y., JANUARY, 1883.

NO. 1.

A GLIMPSE OF HEAVEN.

Written by J. G. Holland.

"I have been almost home; I may not tell,
For language cannot paint what I have seen;
The veil was very thin, and I so near
I caught the sheen of multitudes and heard
Voices that called and answered from afar,
Through spaces inconceivable, and songs
Whose harmonious responses surged and sank
On the attenuate air till all my soul
Was thrilled and filled with music, and I prayed
To be let loose, that I might cast myself
Upon the mighty tides, and give my life
To the supernal raptures."

LOVED ONES, I AM BLIND NO MORE.

Selected by F. Bolles.

Out from the depths and the darkness,
That shadowed his pathway through;
Out from the mists and the vapors,
Where no beams of the sunshine threw
Light on his curtained eyesight,
When the heart was weak and sore,
At rest from his earthly labors,
Our friend is blind no more.

We know as we gaze on him lying
With his hands folded over his breast,
That his spirit even now is trying
To whisper of peace and rest,
To tell of a joyful promotion,
That this life never knew before;
That safe o'er the mystical ocean
He has sailed, and is blind no more.

Fond hearts, as ye sadly deplore him,
Bright eyes, as ye gaze on his bier,
Oh I think of the bliss that restores him,
To the light that he saw not while here.
Aye, weep if ye will, it may soften,
The pain as your eyelids brim o'er
With the tears that but grace his coffin
While ye feel he is blind no more.

Let us think of the days he have wandered,
In the gloom and the darkness of night,
How his brain and his heart has pondered,
O'er the wish for a gleam of light.
How the violet, lilies and daisies,
Sweet gifts from nature's rich store,
Ne'er gladdened his sight, while the praises
Made him crave to be blind no more.

Then oft at the evening hour,
When the lamps were burning dim,
We shall feel an unseen power,
And know that it cometh from him.
He will bring us some gentle token,
From the beautiful Summer Shore,
And we will hear the low words spoken,
"Loved ones, I am blind no more."

THE MISSION OF SPIRITUALISM AS AN EDUCATOR.

Every science, philosophy, and religion, have had their commencement, have grown to maturity against the protests of all other systems in vogue at the time of their birth, and any system not educational has had but a brief existence and then died, and there was but few to follow to the graves. As it has been, so must it be through all time, but there is a time when the manifestations of principles are not freely understood and while in that transitory state little attention is paid to them, but as the minds of men expand, and their sight becomes more clear, they are enabled to grasp the ideas advanced and from the accumulation of facts and data, they ultimately grow into a more complete knowledge of what is presented to them and they find that in every manifestation there is something for them to learn which they have not known before. In reference to the subject of spiritualism—when in its crude state no one dreamed of its ever attaining the position it now occupies to-day, and if the prayers of the so-called righteous had availed much we should not find the world flooded with spiritual publications, we who enjoy the communion of our spirit friends would be in the same condition as we find the christian world to-day; hoping but not being assured, we should have continued in ignorance of the most vital principles which have enriched the nineteenth century above all preceding ages.

The present is conceded to be the most progressive age the world has ever known, and this is true so far as men or history teaches, but what was the real condition of those races and nations who lived prior to the six thousand years of which the present forms a part we are not prepared to say, but from what we have gathered from some of those ancient people we are inclined to the belief that in many respects they were our equals, but we of to-day have to deal with the present, knowing that every age and race has enough matter for the information and instruction of its people, and it only remains for us to utilize what we can lay hold of, and from every demonstration of law or force in nature draw such lessons as they embody.

Every system, be it scientific, philosophical or religious have their different schools of instruction; the scientist may be a thorough scholar, and yet not be what is termed a religious man, the whole force of mental powers will run in one channel and losing sight of any

other come in time to deny that there is anything worth studying but his favorite theme, and consequently he becomes dogmatic. The philosopher may become so entranced with his philosophies as to lose sight of his scientific neighbor and will speak of him as an egotist; the religionist may become so absorbed in his devotions and forget that there are other equally diligent searchers after truth in other directions. Either of these three studies are educational when followed in the legitimate channels, but when they become master of the human intellect they are no longer educational in the strict sense of the terms. True education unfolds and broadens out the human mind, and makes men charitable, humble and lovers of their fellowmen. As things stand to-day the world is loaded down with a partial knowledge of the laws which obtain and having only a dim insight into the real existence of facts, men have grown dogmatic, and often the dogmatism assumes the form of persecution which begets resistance, and its attendant results.

Every system of science, philosophy, religion or ethics is in and of themselves educational, because each has a sphere useful and instructive when not perverted. Spiritualism starting low down in the scale of human attainments (if we may allowed the expression) has gradually worked itself into the sciences, philosophies and religions of the age, and yet very little is known of it in comparison to what is yet to be revealed; but so far as its secrets have been explored, it has bewildered its most apt scholars, the magnitude of its bearings have made the most learned feel their insignificance, but there is danger even in the investigation of spiritualism, if one line of thought be followed its devoted students will lose sight of every other phrase and become dogmatic and illiberal. There is a tendency among men to want to be spiritualists, but these spiritualists never become practical educators; and especially is this true in regard to investigators of spiritual phenomena. The mission of spiritualism as we understand it to be is to liberalize the human mind and if it fails to do this then its mission is not completed; what we want to see is a spirit of liberality broad and humane enough that it will not take offence at the honestly expressed opinions of another, no matter if they conflict with our own, for none can claim to possess all knowledge, but if they are honest they will admit that they are but children playing with pebbles washed upon the shores of time by the waves of thought; "we see now as through a glass

darkly," but every day brings us more directly face to face with existing facts and principles in nature.

Before the advent of modern spiritualism education did not embrace a knowledge of the spiritual laws and relationship existing between man and the Infinite. What was attainable in this direction fell to one class and they became autocratic, to question them was regarded as equivalent to casting reflections upon the wisdom of Deity, and that channel was closed; but modern spiritualism removed the obstruction and left mankind free to follow the natural inclination of their own minds, and with most gratifying results. To-day we look down upon a vast concourse of people who have thrown off the yoke of superstition and do not hesitate to approach the highest power in the known universe and ask to be rightly informed upon the principal topics of interest to them.

But there is one thing that should not be lost sight of; in connection with this spiritual revelation there is a duty devolving upon each one associated with it, and especially upon those who are the instruments used. Nature may have done much for them in giving them well developed organizations, but in this as in any other department of life, much depends upon the development of the natural qualification possessed, and if the only mission of spiritualism was to give evidence of a future life this could be done without the aid of men's mortal powers. Physical phenomena proves life continues, but this is not enough, you want to hear from the so-called dead, you want to learn of the philosophy of life. This cannot be given through physical phenomena; matters require explanations and the organs of speech must be used and the hand controlled to write, but suppose the medium should say if the spirits want to use my organism they must announce it to suit themselves, we are not going to assist them, if they are spirits they have the power to make all things bend to their will. Is this justice to the spirits? is it justice to yourselves? Certainly not. It has been fully demonstrated that a finely attuned organism is the most susceptible to spirit influence, and is it not equally subject to educational influence from surrounding objects and conditions; a spirit may rap out a message on a block of wood but they cannot make the block of wood talk or write.

The purpose of spiritualism is to prove the necessity of knowing something; what kind of a place would the spirit world be if peopled with idiots and ignoramuses. The tendency of the age is in the direction of education; the christian church contributes freely for the support of her college and institution of learning, and shall it be said spiritualists claiming to be more progressive than any other class of people should ignore the matter; if they persist in doing so other schools of thought of liberal tendencies will grow up in their midst, and gather the harvest our predecessors left as a legacy for us. Already are there symptoms of this. People who have finely cultivated minds will not listen to the commonplace platitudes of an ignorant person, even though it is a spirit speaking through them; but this is not all, spirit life is questioned and spiritualism made light of on account of the way and manner in which the matter is presented to them than by any thing

else; but what is the spirit to do. Finding but one string attuned to their purpose they proceed to play upon that one as best they may, but they cannot do themselves justice nor the cause, and both fall into disgrace.

There is more than one Richmond in the field to-day and the number is being added to continually, and the party that can attract the intelligent part of a community will surely win, and there is no reason why spiritualism should not lead the van; but in order to do so, something must be done to aid the spirits in their work. As mortals you should meet them half way, and give them pure, unobstructed, cultured channels to operate through; to this end has all the energies of the spirit world been directed, but not with that success which they had a right to expect. We know there are instances when intelligent persons have been made use of to the astonishment of cultured minds, but these are isolated cases, and served the same purpose in their sphere as the rap did in the earlier days of the movement, they are phenomenal demonstrations of spirit power; but suppose the same organism had a finely trained intellect, what a power and influence would have been exerted. The common expression is, all mediums are uneducated persons and this statement is followed by the question, why do not the spirits select some one more thoroughly qualified? What is the answer given, either I don't know or that an unlearned person offers less opposition than one more highly educated; but what are the facts, the history of the race will bear us out in the statement that the more ignorant a person is, the more superstitious and stubborn, the man who sees quickly the necessity of changing front, and can reason logically from cause to effect, will make the change sooner than one who must be made to see through force of circumstances, or in other words a man who can see himself will act and such action will exert a more potent influence upon others than a man who looks through the eyes of another.

Spiritualism as a philosophy has much to do in forming and shaping the character of man when its influence is directed in the most approved channels. A few years ago a gentleman holding a prominent position in the city of New York, publicly declared himself a spiritualist; and the news spread rapidly, and spiritualists were rejoiced over the accession to their members, because the man was known to possess a cultured mind and a classic education. Much more was expected of him than if he had been an unlearned though equally reputable as to character; this action and anticipation of older Spiritualists proved that they believed education to be an essential part of the life and character of those who have been, or may be called to stand before the public and either as mediums or in their own personalities present the claims of spiritualism to the public. If attention be given to what is spoken through media, it will be observed that no spirit of ordinary intelligence but what seeks to impress upon the minds of those addressed the necessity of mental preparation, so as to enable them to judge correctly of the nature and character of things transpiring around them; if there has been a lack of interest in this direction the fault cannot be charged to

spirits but must rest where it belongs. As the matter has stood in the past, and in a great measure as it stands to-day, it is the spirit world operating through imperfectly developed media, in contrast with the keen cultured college professor using his own brain and organs of speech; if the spirit could appear in person and use its own organism, the contest might be equal, so far as the attainments of each could carry them, but the spirit having experienced knowledge regarding spirit life could put his opponent to rout. Thus far spiritualism has been working not only in the minority, but against overwhelming odds in the line of educational advancement; and the fact that it stands to-day in as favorable a light and position as it does, proves that there is a power back of what appears on the surface that is determined to make itself felt and heard. The phenomenal phases furnish evidence of life continued, but they are not in and of themselves explanatory; they are the alphabet and must needs be explained logically and no one is so well qualified as the spirit to do this; but as they are dependent upon conditions, atmospheric, physical and mortal, it is impossible for them to do themselves or the cause justice, unless these conditions are favorable. The first material conditions mortals cannot control, but the two latter conditions are within the province of every one; and they should constitute a part of common school systems. The contest between those who favor the use of the bible in public, and those who see no good to result from its use, is a step in this direction; but the public must be educated to see the matter in its true light. If valuable time is spent in reading and praying for no other purpose than to instill into the minds of the young a belief in the infallibility of the book, then it should be prohibited; and it is wrong to waste time reading and listening, when the time spent could be made more available in studying physiology, botany and other natural sciences.

With all these things spiritualism has to do; you cannot separate a study of the sciences of life from natural science, they are so closely allied to each other that one forms a part of the other. A study of spiritualism opens up to the mind of the student an hitherto unexplored field, but when properly comprehended it will be found that it does not lead into impractical avenues. It never was intended to make anyone dissatisfied with the present or earthly condition; but unites the spiritual with the physical, hence, to learn what is required to build up healthy bodies is to learn what the spirit requires; and when we learn what is essential to the unfolding of the mind and to make our knowledge practical, we are assisting the spirit, not only our own spirit, but the way is prepared whereby spirits in spirit life may come in close union with mankind. But if we stop with the phenomena and refuse to go any farther, the information gained will not be of any practical value, for if we prove not the spirit, we are liable to being deceived. This the philosophy of spiritualism provides against that men are not left at the mercy of any one, spirit or mortal. There has been implanted in man a faculty of reasoning from cause to effect, and this reasoning faculty is to be the guide in

every department of life, and no one can call themselves true spiritualists who ignore reason and follow blindly the lead of any mortal or spirit.

There may be things in connection with spiritualism that cannot be fully explained to the satisfaction of a sceptic, but it is the duty of every one to try and inform themselves so that they can give intelligent answers to questions asked. Mediums used in a public capacity, should acquaint themselves in regard to the current topics of the day; they should devote a certain amount of time to mind culture, and if they had a few lessons given them in elocution it would be of great benefit to the spirit controlling them. By education we do not propose dogmatism or the cultivation of a rebellious spirit; we only ask that you do what is in your power to assist the spirit in controlling.

Another matter we wish to speak of, and that is, the lack of interest manifested by spiritualist in comparison to that shown by those who still accept the doctrines of Calvin or Edwards as the only way to salvation. We have noticed that should the weather be unpleasant or if there was a slight indisposition, either would be regarded as an excuse for not attending service; and again if you happen to live a mile away from the place where the meeting was being held, that would be an excuse for non-attendance; if you will notice the zeal manifested by orthodox people, you will find that they will make any reasonable sacrifice to attend service. They feel that their presence will encourage the speaker, and they make it a point to consult the interest of the speaker. There needs to be a little more active life infused into the spiritualistic public; they should not attempt to leave all responsibility to rest upon a few, and here we see great needs for education, to learn our duties and having learned them, hesitate not in the performance of them. Spiritualism teaches all these things and more besides, but we have called attention to enough, if our admonition be heeded, to make spiritualism what it is not to-day, a living issue.

Mortals forget that spirits are as sensitive as they are themselves; failures are as mortifying to spirits as they are to men. And why not? having passed from one sphere of life to another, has not taken from them their love of appreciation, but they cannot enforce their wishes; but must remain content with the best the occasion affords. The class of spirits who are directly engaged in this work, were men and women noted for their force of character, their power of logic, their sound reasoning faculties; death has not robbed them of any of these attainments; but how seldom can they demonstrate their individuality, and when you ask the reason, they will answer: give us the conditions we ask and we will not only satisfy the skeptic, but we will give information that will enable every one to feel and know that death does not rob any of us of our mortal attainments.

Schools should be established for the education of mediums, and must be if the cause of spiritualism is to become the leading religion of the age. As a body you occupy different positions from the christian; you have to prove yours, they have nothing to prove; no one

expects a christian minister to prove immortality, at least spiritualists do not; they know that ministers cannot do it. But let a spiritualist advance an idea and the first thing is "prove it, sir;" and if you fail, they turn from you in disgust. A skillful general will secure for his army as favorable a location as his enemy has; he will make his breastworks equally strong, and when he makes an attack, it is when he feels that the advantages are equal; but if his orders are disobeyed and the army refuses to act in concert with him, when the attack is made they are easily put to rout. As the case stands to-day, the spirit world is leading this great reform movement, and they recommend that suitable mental preparation be made, so that when the bugle sounds the charge, they be not left to bear the odium of defeat.

Men often reason very illogical upon spiritual matters; they seem to think a spirit is invincible, that they are capable of doing what no mortal ever thought of doing. Now while we recognize spirits as the controlling force of the universe; individual spirits are limited in power and knowledge, therefore the most favorable conditions should be given them, and it is the duty of spiritualists to make common cause with those who from spirit life seek to remove the clouds which have for so long a time beclouded their vision. Education will do this. And now we have dwelt sufficiently long upon this theme. We will now leave it in your hands to reflect upon, and act as your highest conceptions of right shall dictate.

JOHN MILTON.

ORGANIZATION.

To the Editor of the OLIVE BRANCH:—

In reading the December number of the OLIVE BRANCH, I came upon the circular of G. B. Stebbins embracing the "Declaration of Principles" adopted at the Detroit convention, as the basis of a national organization of spiritualists.

It occurred to me that the convention had committed the common mistake hitherto made in all attempts at spiritualist organization; they had gone too far, and had attempted to cover ground outside of what is peculiar to spiritualism. I seems to me that in organizing a spiritual association for the whole country, it was only needful to define what spiritualism is, and to briefly state on what points spiritualists are generally agreed. I therefore drew up the following brief specification:

All spiritualists affirm that human beings survive the death of their material bodies, and that those who have so survived can and do communicate with those who are yet in the body.

They generally understand that spiritualism is a science, a philosophy, and a religion; that the future condition of every human being is dependent upon his past character and conduct, and that mankind are and will continue to be progressive from lower to higher degrees of development.

It will be seen that the first paragraph of my specification includes only that to which all spiritualists assent, and in effect defines spiritualism; scrupulously excluding all upon which any two spiritualists can possibly differ, and this I insist is the only true basis for any organ-

ization of spiritualists. The second paragraph of the specification sets forth the general drift of spiritualist ideas, but does not bind any individual member of the association to the maintenance of these ideas. In short the only absolute tenet of an association based on this specification is contained in its first paragraph.

After I had written out this specification, I read on until for the first time my eyes alighted upon the proceedings of the Detroit convention. In the proceedings the only pertinent suggestions I found touching the proper basis for a spiritualist organization were the following:

"Mr. Dilsey Benjamin said he could rally around the idea of progression and the beautiful fact of spirit presence and communion. Mr. Whiting spoke of the wealth and beauty of spiritual intercourse. Spiritualism is the growth and development of our inner powers, helped by the angel world. Dr. J. K. Bailey spoke of Spiritualism as the science and philosophy of life, the study of nature and of the Infinite will, a religion teaching duty. G. B. Stebbins spoke of the proof positive of the continuity of life as to have great effect on the civilization of the world."

If I had written my specification after reading these suggestions, and with the single intent to embrace their substance, and no more, it would be difficult to point out in what particular I could have changed its language for the better.

But what did the convention do? One member wanted an article favoring monogamy, forsooth! and it was inserted. Pray, cannot a man hold communion with disembodied spirits, though he had as many wives as Solomon, or Brigham Young, as well as a man with only one wife, or an old bachelor? Some spiritualists believe that the Bible was divinely inspired and some do not. Some hold that Jesus, Krishna, Buddah, Socrates and Mahomet, or some of them, were divine or divinely inspired teachers; while others doubt or deny these claims for one or more of them; and yet the platform of a national association wades into this troubled sea of conflicting faiths and sects, sets up its standard, and by so doing proclaims its adherents to be a religious sect.

It is plain that all spiritualists can not stand united on this platform. Whether I approved of all its propositions or not—as a matter of private opinion—I would not set foot upon it, even with its saving clause providing for its amendment. It starts its members out as a sect, and bases itself partly on facts and partly on faith. Its feet are "iron and clay" and it cannot stand. The best thing the next convention can do will be to lop off all the excrescences about Law, the Bible, Jesus, Sunday and Marriage, and revise the first two paragraphs of the platform; and then go to work in the spirit expressed in two lines of an old Odd-fellows' hymn:

"Leave disputes and strifes to others;
"We in harmony must move."

A spiritualist association to be permanent and harmonious must be broad enough in its scope to admit all spiritualists, at the same time that it excludes from its platform all that is extraneous to spiritualism, pure and simple. Truth stands firmest when it stands alone. It needs no crutches.

OMMO.

THE TRUE, THE BEAUTIFUL AND THE GOOD.

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

The real trinity that fills the universe and claims our adoration is the true, the beautiful and the good. They are literally three in one. You cannot be good without you are true, and to be both true and good, is to be essentially beautiful. If you examine nature under a burdock leaf when the bird has hid its eggs in a tuft of grass, or in the expanse of the heavens; in an October leaf or in a mountain landscape you will find three things: (1.) Truth, a law of life. (2.) Beauty so involved and multifold that even the microscope or telescope can only begin to reveal it. (3.) Goodness, for under the leaf is motherhood and devotion; and in the stars is the infinite adaptation of matter to purposes of intelligence and joy.

The world is made up materially of something less than one hundred distinct elements. These combine in different proportions until we get all the complicated organisms which make the marvellous variety of forms, from a crystal to a breathing animal. Man's body takes in a very large proportion of these elements. His body contains the gases like oxygen and hydrogen, the minerals like iron and gold and the salts.

The spectroscope shows us the whole sidereal universe made up in the same way. Iron, gold, hydrogen, oxygen everywhere in different proportions. So you get from a few elements at last a realm of universal force and motion but a realm of peace and harmony. This in its entirety, a magnificence beyond our imagination, we call the body of God.

Now will you think of the universe; as something else than a combination of elements, as operative with moral and intellectual life; and you will see that it is from atom to star, from nomad to man, from man to society, from society to humanity, from humanity to God, only these three principles which I have named taking shape and expression. Back of and within all things lie truth, beauty and goodness. These, interacting, bring matter and force up to duty, honor, joy, love. You must not think of truth as a tree, beauty the flower and goodness the fruit. Truth is a principle of thought, of feeling, of action. We may think not only a falsehood but think facts falsely; we may feel love and feel it falsely; we may act honorably but without the truth of honor. So the beautiful is a positive principle. We are as much under obligation to be and to do and think the lovable as we are to speak and live the truth; a noble character is inherently beautiful. Man has no right to be an exception to the struggle of nature for the sweet, pleasant, attractive and harmonious. The beautiful is a final or universal thought, and not an atom escapes it.

So also is goodness a primal law, and therefore a duty. It enters into the ethics of the universe. To be good is a law of the tree as well as of the sentient man. There is a philosophy in the old Hebrew myth that the Divine being has always looked on the evolution of the universe, and said each day it is good. Goodness is in it all; it tends to betterment. Evolution or creation is not toward the evil

. So then, think of the universe, and our little globe as a part of it, made up and moving forward on this triune thought, the true, the beautiful and the good. You cannot analyze them into anything more primal; all we can say is, they are fundamental moral elements. They are like the gases, salts, and metals of the material realm which they interpenetrate, manipulate and rule; and how wonderful is the work.

Pick up a crystal, a white dodecahedron or a rhomboidal cube. It is part of a story that links us to ages before man. It tells part of the great truth of geology. It is one step on which mind climbs up to reach God. But it is also beauty; beautiful in color, in form, in reflection. You will set it on your breast as a type of purity and grace. It is equally continent of goodness; for this crystal and its fellows are the solid foundations of matter. The crystal of sugar ministers in every direction to your needs; the crystal of salt is necessary to health and life. They are all servitors, faithful and true. They help on the evolution of life and mind.

Pick a flower from your autumn hazel. It tells you the same story; it pleads its desire to be a part of the truths that constitute man's wisdom. It is a fragment of science. For beauty it is a delight to the eye, that is loth to lose its summer. For goodness it has its mite of woof and warp in the loom of the years products. I have chosen the simplest illustrations: but how much more pertinent is the mission of the grand old elm that has inspired a Longfellow; that has waved its pendant grace over a thousand children; that will finally warm with its chips the chilled body of some Goody Blake. How finely do the true, the beautiful, the good arise in form and expression in the sweet beech grove which is a part of the history of your county as well of plant life: which has softened the contour of the rugged hill, and delighted the tired eyes of a century; and has flung down its autumn gift three score times on the shouting children of the cottage that it sheltered.

I am never so glad as when my children, preserved from some of the evil teachings of my own childhood, show me a worm and say how beautiful it is. To me there are many hideous things made repulsive simply because of a bad education. I am satisfied that the universe has nothing naturally unpleasant in it.

But this trine something, these subtle moral forces that thus lie back of matter are still more apparent as the principles of a true character. In man the true, beautiful and good come to consciousness. They become self-observant. When you consider him as these essential ideas self-operative you get at the true definition of a human being. The physiologist tries to discover certain muscles in which we differ from the highest animal forms, but our true distinction is that of being self-conscious of eternal principles.

Take the type of the child with more or less of unconscious truthfulness in him, with the unconscious grace of heredity and the charming goodness that is as yet one half impulse. How admirably are the three blended in his spontaneity.

But the mother is a better illustration, nature has never made a better; for the finest thing

she has ever yet produced is a human mother. Truth was never so clarified of the least trace of the false as in her relation to husband and babe. Beauty was never so unalloyed, so exquisite as in her form and expression. And can goodness be conceived like the devotion of her life to her loved ones.

Trace these same principles farther out and you conceive the absolute true, beautiful and good as something worthy of the very worship of your soul.

You say if God be absolute beauty, how ineffably happy will we be to behold him. I say open your eyes and you see that very loveliness which is his presence. If God be truth you say how wonderful will it be to hear his voice teaching us as our Father. I say, open your ears and you will hear the divine voice of truth in all hours and places. If God be goodness, you say let us long for the time when we shall enter into his mansions. I say reach out your hand and take what his goodness crowds upon you. But mark this, you can see no more of beauty, hear no more of truth, and get no more of goodness then you are fitted for. Jesus had a subtle philosophy in the words, "He that hath an ear let him hear." We live in actual contact with God's three attributes and they are to us as we are to them. The road to God is the road of a noble character; the more true, beautiful and good you are, the more you see God.

There is therefore nothing in the world so grand as a human character that is devoted to the true, nothing so beautiful as a soul devoted to the lovely, nothing so good as a good soul. A fine character is the highest revelation of God that can exist on earth. Religion is not to believe, but to be. It is the eternal law of this eternal trinity wrought into a life.

Here I come to a landing place, where we must stop a moment, for I want you to see that religion is something that embraces not merely goodness but truth in its larger acceptance, and equally includes the beautiful. You are aware that religious teachings have often denied this. The Puritans battered statuary in pieces, burnt fine paintings and went to an ugly shed to sing his rude psalms in an appalling method. The old creed warns us against the world as well as the devil. Science is excluded from any place beside David's psalms and Paul's epistles. Art has been very unfortunate; in the middle ages it was a part of religion; the Catholic so holds it to-day, but the Protestant world denies it. To read in a Church pulpit from a most important essay of John Tyndal on health, or a lay sermon on every day duties, from Huxley, or Dr. Brown, would be considered a profane innovation. Religion allows however a reading from the history of Ahab or Saul, or from a love song of Solomon. The demands of an enlightened age require a wider and truer definition of the religions. This is an age that thrives on science and the industrial arts; Sunday should be largely devoted to instructing the people in these things. As soon as the people get over their morbid reverence for the ritual forms of antiquity, they will get such things. Then they will pay as much to know how to have a healthy household and a home of intrinsic beauty, as they will to know how to pacify an angry Deity, they will get

the teachings they need. Remember I do not say leave religion and go to art; but that pure art and true science are a part of religion; to live wisely is better than worship; to live happily is better than to seek future happiness, to beget noble children is better than praying for the making over of bad ones. My good friends, religion has become a very narrow term. It covers not our wisdom and our full manly duty, but our faith in books, forms and doctrines, and our praying, worshiping and glorifying. But still more, I find myself naturally, when talking on religion, drawn into an apology for including the beautiful at all under that term. As if there was religion in an art gallery; as if there were religion in an autumn landscape. Were the Puritans in the seven teenth century, while tearing down pictures and mutilating statuary; were they really insulting religion, or was theirs a sincere protest against painted sensuality. I am sure they were honest, but I am equally sure that when they fled from the fleshy carnal devil, they ran into the arms of an ugly devil, who was not one whit less devilish for being as plain as the whitewashed wall of his meeting house. There is really nothing to choose between a piety that covers nastiness, and a piety that covers cruelty.

A riper definition of religion, restores us to the lovely, the fresh, the joyous.

When I became emancipated from Calvinism and supernaturalism, I found myself growing younger. The world was no longer an accursed place, and no doom was attached to living a reasonable life. I feel every year younger. There are no cares that can crush, like the awful responsibility of living every moment in danger of eternal torment. I see myself now in a charming heaven—the world is as lovely as I can appreciate. The great law that leads me on into the Autumn of life, leads me by ways of indescribable loveliness. And if you will turn over history, you will find all great religious revolts were renewals of men's youth. Jesus was as fresh as a June day; Soorates was as boyish as the young fellows that hung on his words. When Luther broke loose from the monastery and its repressions, he dropped his tears and fears, got married, sung, played, romped and was as happy as if he had been born again. Jesus teachings are in one sense poems, in another they are fine art sketches. The beautiful was always present with him.

When you thus consider the nature of the true, beautiful and good, you see how dangerously evil is their perversion. The reverse of the true is the lie and on, that a large proportion of human character is formed. The opposite of the beautiful is the superficial and gross, and much of human life is modelled on this false beauty. The opposite of the good is hypocrisy, and we know too well how all phases of life are poisoned with this false good.

The world is cursed as badly with superficial and show beauty, as it is with heartless goodness. We shall not reform by simply becoming good; reformation must cover the true and the beautiful, science, art, society, politics and the state. Confucius made all religion to be a fulfilment of our duties as citizens and as children. The Christian overlooks this except as a secondary matter. It is needful that we

see religion as covering all our relations to the world; whatever lowers us as to worth, manhood, strength or character, is a crime. Whatever makes us of more value to ourselves or others is religious. In this way it is religion to have as lovely a home as you can. Shiftlessness and unthrift are sinful. Beauty of clothing, household art, all are a religious duty. A lying beauty, a false beauty, is the worst of criminals. She is the incarnation of the irreligious.

I have stopped a good while on this which I called a landing place; for it really is an all important matter. Men must not consider that love for nature and love for astronomy is only carnal. When I stand under the night sky and it thrills me with sublime joy, it is not any less religious because I do not praise God with a prayer or a psalm. When I can make ten acres of soil to minister to the peace, purity and joy of a thousand persons by making those acres an expression of truth and beauty, I am doing as truly a religious act as if I induced those thousand persons to kneel in prayer. It is religion said Mahomet to make your neighbor smile.

My friends, I have said that this world shows us nothing so fine as a true, beautiful and good character. It is unfortunately not yet the rule of human nature to fairly exemplify these three. But sometimes in our relation to them, we find one who is as true as he is good, and as beautiful as he is true; a man with the gentleness and kindness of a child, but the grand power to bear heavy burdens of care; a man sturdy and brave and unflinching in the truth of his character, generous, charitable, large-hearted and open handed in his goodness, and of that peculiar loveliness that makes you think of him as one you could not bear to separate from your life work. And I say, that you and I were fortunate enough to find such a man, when we began this Hall movement. When we have thought of it, we have thought of him; we have felt as if we gathered around him as the warm heart is the center of the body. He was the heart of our movement; every one felt his worth; felt his generous impulse; and we all loved him. Children never saw him without noticing him; women admired him without a fault in doing so, and were glad of his friendship. Determined in will, unflinching in purpose, defiant of wrong, a despiser of the mean, a hater of the wrong, did anyone ever know him to sympathize with the false or compromise with the bad? yet when it was possible to be gentle and sympathetic and forbearing, who could be more so. With a will like iron, he was still capable of easily yielding to the inevitable. True to himself, true to principles, true to his word, true to religion; beautiful in his friendship, beautiful in his love of nature, in his adoration of the divine life in all things in his respect for human rights, in his family relations; good, solid good in his whole life work.

I quote of him as I quoted of another, those words of Longfellow:

"Oh enviable fate to be
Strong, beautiful and armed like thee
With live and sword, with song, and steel
A hand to strike, a heart to feel."

This rare man was ours. He is ours still; the joy of our thoughts, the pride of our society, the result of our principles. He lived like a man, he died like a man. We shall not forget him. Do you suppose God will?

[The remarks at the close of this sermon referred to C. D. Faulkner, lately deceased.]

AN INCIDENT AND ITS LESSON.

"Yes, sir, I am a stiff Presbyterian,—joined the church at the age of twenty-three, and am now seventy three,—fifty years; but I do not believe in endless punishment, never did since I could think,—but I am not a Universalist by any means." This was the language of an excellent gentleman of our acquaintance a few days since.

"Then," said we, "you must believe in the destruction of the wicked."

"Not at all; not at all," was the reply. "I believe that God will do better than to damn forever, or annihilate those he has taken the trouble to create, but I am no Universalist. One thing I cannot believe, and that is endless torment, and I meet plenty of Presbyterians in my travels who reject it as heartily as I do. I shall never forget a little incident of my boyhood; which was a turning point with me on the subject. I called with my father on one of the best women I ever knew, a saint if ever there was one,—and by the way, the handsomest woman I ever saw, though at the time she had children married; and my father said to her:

"I have heard a dreadful report concerning you."

"I know what it is, but it is not true," was her reply. "You heard that I had said that I was a Universalist. It is not true. What I said was this: 'If God shall finally conclude to save all men, he will do the blessedest thing that even a being of infinite goodness can do, and I say so still, and will continue to say so as long as I live. But I am a good Methodist, I am no Universalist.'"

"Though a boy," said our friend, "this language lodged in my mind, and its influence has always remained, and always will remain; and I say to day with that good Christian woman, 'If God shall conclude to save all men, he will do the blessedest thing that even God could do, and I want it understood that I am a staunch Presbyterian, and no Universalist.'"

How natural this sounds, Canon Farrar rejects endless punishment and the annihilation of the wicked, but he repudiates Universalism. Dr. Thomas,—grand man,—thinks God will do the very best that can be done with each and every child of his, but he is not quite ready to accept "the faith everywhere spoken against." There are multitudes of people who reject the old errors, and yet who think they are not with us. They are mistaken. They have heard the word Universalism—grandest name in the religious vocabulary—associated with such opprobrium that they form an image in their mind, when they hear the word, of such deformity that it shocks them. They are not that, they are certain, and so they think they are not with us. They are mistaken. There are multitudes in all churches—a constantly increasing number—who, though they remain in their old connections, are cherishing our blessed faith in their heart of hearts. In fact, if one had a magnet that could draw from all the churches those who really belong to the Universalist Church, more would come out than would remain.—*New Covenant.*

Every duty brings one peculiar delight, every denial, its appropriate compensation, every thought, its recompense, every love, elysium, every cross, its crown; pay goes with performance, as effect with cause. Over meanness overreaches itself; vice vitiates whoever indulges in it.

\$72 A week made at home by the industrious. Best business now before the public. Capital not needed. We will start you. Men, women, boys and girls wanted everywhere to work for us. Now is the time. You can work in spare time, or give your whole time to the business. No other business will pay you nearly as well. No one can fall to make enormous pay, by engaging at once. Costly outfit and terms free. Money made fast, easily and honorably. Address, *Trus & Co., Augusta, Maine.*

REFLECTIONS.

Editors and publishers of papers and magazines sometimes find themselves placed in peculiar positions. What appears in their publications they are held responsible for; in some cases this is not very agreeable, but at other times they feel honored by supporting the opinions of some of the contributors. In a recent number of the OLIVE BRANCH there appeared an article upon the atonement so-called, and the position taken by the contributor, gave rise to a letter from a friendly correspondent in a neighboring state, who takes issue with the views advanced in the published article, and considers them erroneous. The sentences are these, "we regard the doctrine of an atonement between God and man through and by a slain Son of God, an absurdity," in another article the words, "he who saves himself is a christ unto himself." Our correspondent claims to have broad views upon the subject of man's relation to the Infinite, but by the tone of her letter, it is evident that there are some of the relics of barbarism remaining and they obtrude themselves whenever the doctrine of the atonement is discussed. Now we know of no subject that needs ventilating so thoroughly as this, for upon it hinges the whole theory of christian salvation.

We repeat what the spirit said through us at another time, that the doctrine of an atonement as proclaimed by the christian church, is an absurdity, because if we accept it as true, we must lose that respect and reverence for the Infinite Spirit which we now entertain as a Spiritualist. To get at this matter we must go back to the times when it is claimed that God made man, and placed him in the famous garden of Eden: now if God knew all things from the beginning, he knew when he made man, what kind of a creature he was making; and he knew too that when he told him that the day he ate of the fruit of the tree of knowledge, he would surely die; so it was no surprise to the maker when he found out that his commands had been disobeyed, and we fail to see wherein he can justify himself in cursing the world, for a sin committed, when as infinite in knowledge and power, he could have prevented it. The sin of Adam gave rise to the needs of a saviour; had Adam obeyed, all things would have remained as they was, through all time; and we of the present age would be living in that state of blissful ignorance which was the condition of this created pair. This story of creation and the fall of man, is something every one can do as they see fit about believing; as for us we regard it as a dream, of no value to philosophy or science; but it serves as the foundation of a system, and the basis of the christian religion; and we think if our correspondent will examine into the merits of the case, it will prove itself to be without foundation.

If God had not got angry with Adam he would not have cursed the world, but we fail to see any reasonable grounds for anger. Was not Adam a child of God? he had no other parent and the traits of character he inherited must have come from his creator. As a man he was not respected any more than a born thief or a drunkard is to-day, and there are plenty of instances to prove that thieves, murderers, and drunkards inherit those traits of character

from their parents; but would it not be absurd for such a parent to select the only virtuous child in the family and cause him to be put to death to appease the anger of the parent caused by the conduct of the rest of his offspring; common reason would say, lock the father up in some asylum, and make it impossible for him to reproduce himself in offspring that could not help being criminals, and if there be one pure minded child in the family, preserve the life of that child by all means.

But our correspondent say she believes that God was manifest in the flesh, the human and divine blending mysteriously; which if true, is so mysterious that no one either spirit or mortal has been able to solve the mystery. And therefore we consider all arguments going to prove such a union speculation and not to be relied upon; for had Jesus been the only man in the world to be regarded in this light, we might give some credit to what is claimed for him; but he is only one among a number, the east has been prolific in its production of saviours, and we do not believe the last one has been born yet. Taking the character of Jesus as a man, we find much to admire and some things to condemn; his manners of speech was not above others of his time; the works he done have been duplicated by men who make no pretensions to being specially divine. The most marked characteristics in the career of Jesus was the healing of the sick by laying on of hands; but it is claimed of him that he raised Lazarus from the dead, but what became of Lazarus? why does he not testify of this fact, if it was a fact; or if he was only in a trance, and Jesus through the mediumistic power he possessed knew that he was not dead, if an honest man, would not have him proclaim a lie to the world. We have often wondered at the silence of Lazarus; again it is claimed that some of his disciples had the power to restore life, but we question the truthfulness of the statement because contrary to law; man may destroy physical life, but he cannot restore it.

"The atonement," says our correspondent, "is to be at-one-ment with God, showing how God can be just, and yet pardon a guilty person who believes in his innermost soul that Jesus has suffered for him." But God does not do this. How could Jesus suffer for all who had died from the time of Adam down to the time of the crucifixion. The Jews had a custom of offering sacrifice, they gave of their flocks and herds we are told, and God was satisfied; but what of the other races and nations, what became of them? The Jews were not the only people on the globe at that time; are we to believe that all Gentile nations were sent to hell and a few Jews saved, because they held a yearly barbacue and wasted a few oxen or sheep; it is said that for these sacrifices the best of their flocks and herds were selected. If this is true, the Jewish race has sadly degenerated, judging from what we know now of the race to-day. The Jews do not accept Jesus as the Saviour, they reject the New Testament, but they do not follow the practice of making meat offerings; if it was necessary in the past, why do they not keep up the practice now? has their God changed, or has the Jew learned more about his God, and finds that such practices are nonsensical. We know of but one way by which man can be

at-one-ment with God, and that is by living a true life, being honest in all things, religion included; we do not see how any man can feel at ease and know that he is trying to smuggle his way into Paradise, through the merits of another's goodness; such a position is unmanly; rather earn your title, than appropriate a borrowed one.

The question of pardon for sin or wrong doing is a mooted one, and we have no evidence that any one's sins have been forgiven, nor has it been our good fortune to meet with a person who could say their sins had been forgiven. We much prefer the spiritualistic idea regarding Paradise, which is, that his sins are forgiven who works out the penalty. As for us, we do not want to go to heaven in the capacity of a pauper; but would rather earn our position by living a true life and doing what we can for the enlightenment of mankind. There is so much uncertainty about this atonement and forgiveness theory that we are afraid to risk it, and so must continue on as we are now doing, learning a little every day, and undoing every day some of the ideas instilled into our minds when a church communicant.

The next point in our friend's letter that we wish to notice is, where she says that it seems to her that the kind of religion taught in the OLIVE BRANCH is good enough for people of refinement and progress; but when it comes to people who have committed wrong deeds and feel the bitterness of their wrong, it fails to reach their cases; now let it be known that we do not recognize an aristocracy in spiritualism; what is beneficial for one person, will assist another; but it would be unjust to expect a man from a person who has only one talent, as one would from one having two talents; that is christian, but not a part of Spiritualism. If a person of culture commits a wrong knowingly, the law of compensation will exact of him in comparison to the amount of knowledge possessed, and he or she must work out the penalties; they may christian-like try to cast their burdens upon Jesus, but sooner or later they will feel the load weighing upon their own shoulders. We feel that it is about time that Jesus was released from being a scape goat for every tramp in the country; we have too much respect for him to ask him to bear our iniquities, and it may be that Jesus has all he can attend to in looking after himself. We cannot help thinking sometimes what a disappointment it will be to these shiftless christians, who have all their lives been unloading their burdens of iniquity and piling them upon the back of this good man, to find after all that Jesus was but an imaginary character, and that the real Jesus, the medium of ten thousand years ago, was and is only a man after all. We cannot afford to risk too much in this load-shifting business. Far better keep adding some good each day to the credit side of the ledger, then there will be nothing to fear.

But our friend says, it seems to her that we do not comprehend the idea that God himself came as a man in the likeness of sinful flesh and condemned sin in the flesh; we are willing to admit that we don't know anything about it, and we doubt very much whether any one else knows any more about it than we do; there wasn't any of us there and the record is

so badly mixed that we think it doubtful if any more will be known about them than is at the present time. It is one of those subjects so far beyond our reach that we can't get hold of it. But we did not know before that the world had been cursed a second time; if we take the life of Jesus as it has come down to us, we shall look in vain for curses from him; there is only one case on record that we can remember now of such a character, and that is when he cursed the fig tree, which we never thought was very Godlike. We would in this age call a man a fool who coming to a tree expecting to find fruit upon it, and to relieve his mind of the disappointment set to cursing the tree. In all the teaching of Jesus we find him showing examples from nature to illustrate the things he would have fixed in the minds of his followers. And he said to his disciples "go ye into all the world and preach the gospel," he did not care anything about the soil it was the minds of men he strove to reach, he had a new gospel different from what had been taught by the Jewish priesthood. And what was this new gospel? In what respects did it differ from the old? There was just the same difference as will be observed between the gospel of spiritualism and the gospel of theology. One of the distinguishing traits of this new gospel was that it was preached to the poor, the sick was healed, the blind was restored to sight; just what the gospel of spiritualism is doing, our mediums are healing the sick without the use of drugs, we have no high salaried Popes, Bishops, or priests, but those who have been called to occupy a place on the rostrum are willing to work for a fair compensation and no one is excluded from spiritual assemblages on account of caste.

It is a mistaken idea that this world is an awful bad place, if we find one as good on the other side of the river we will be satisfied. If God created them he no doubt done the best he could with the amount of matter he had on hand, and if he had done as well making a spirit world, we can ask no more, we are willing to risk the case with the rest of mankind.

But, our friend says again, Jesus said, "Come unto me all ye who labor and I will give you rest," and adds that if he was man he was the most preposterous of mortals, to which we beg to differ. Supposing Jesus knew under what an oppressive system the people to whom he addressed these words had lived, and from that broad sympathetic nature of his, felt their burden just as we spiritualists feel the load some of our christian friends are carrying about with them, and knowing that we can relieve them if they will only listen; and we say, come all ye who are burdened with care and uncertain as to what lies before you, come listen and we will tell you how to get rid of that burdensome load, would it be preposterous? Not at all, but an act of charity, and we think that in the case cited Jesus showed himself to be a true humanitarian. Being differently situated from our friend, we perhaps look at those things in a different light, but there is always two sides to every case, and we prefer the side that has to us the greatest amount of reason and seems the most practical.

Our friend now brings the matter home to us and says, now Mr. Editor, you may never have

committed any sin yourself, anything to trouble your conscience, yet some time or other a friend, to whom you are deeply attached, may come to you in the depths of despair and beg you to help him. What are you going to do about it? As for our self we feel conscious of not doing at all times as well as we might, which comes under the head of sins of omission; we plead guilty, but what right have we to go to another and cast our burden upon them. None whatever, it belongs to us as it does to any other person to attend to our own affairs. If a friend of ours should commit a wrong and confess to us, we should not send him to Jesus but tell him to go to the party wronged and right the matter. If Smith robs Brown you cannot pay Smith by confessing; Robinson may loan the money to repay Smith but Jesus can't do it; repentance alone cannot right a wrong, something more is required, the party wronged must be made whole, this calls for action on the part of the offender, and this principle will be found embodied in the spiritual philosophy but not in the doctrines of christianity; the latter recommends confessing to God through Jesus we leave Jesus, out of the matter altogether and place Smith in the place assigned by christianity to Jesus, for no matter how perfect a man may be before God every time he meets or thinks of the one he has wronged his conscience will reprove him.

Our friend says, no one can help the wrong done but he who made the human heart and understands all its hidden depths; now if God gave men an impure heart is he not the guilty one? and of what benefit to go to him and confess when you have only carried out the object of the designer. That kind of logic will not do, it is giving too wide a scope for wrong doers to shield themselves; sin in whatever form it may appear is a violation of law and the law must be satisfied. A man that commits a murder may feel sorry after the deed has been committed, but such contrition does not satisfy the law, to every crime there is a penalty attached and it must be paid, and we have no right to shield a wrong done, the welfare of society demands that we use all our endeavors to bring such a one to justice, and we believe the laws of God are equally as binding as the laws of man.

Our friend expresses a wish for our conversion; well we are willing to be converted if it can be shown that we are in the wrong, but we must have proof, simple statements will not suffice. The time was when we, like our friend, thought that Jesus would settle all of our bills, but since becoming a spiritualist we see things in a different light and every year our position is made to appear more tenable. What God will say to us when we are called hence does not concern us; if we live a true life we can have no fears of the future, and this is our aim. Spiritualism has taught us this and we accept the issue.

TEMPERANCE, honesty, fidelity, and other virtues are not right because God has said so, or because he sanctions them, but because they promote the health and happiness of man. Intemperance, fraud, and faithlessness are not wrong because God has condemned them, but because they are foes to human happiness. The true foundation of morality is utility. There is, there can be, no other.

From Hartford Times.

IS TALMADGE A SPIRITUALIST?

This noted Brooklyn preacher has been preaching a sermon that would be difficult to classify under any heading but that of Spiritualism. On the occupation of people in the other world he strikes out with a freedom not usually expected in orthodox pulpits. Instead of limiting them to an eternity of psalm-singing, he gives a touch of variety and sends a refreshing breeze through his whole sermon, as the following extracts will show:

"And what are departed Christian physicians doing now? Busy at their old business. No sickness in Heaven, but plenty on earth. You cannot understand why that patient got well after all the skillful doctors of New York and Brooklyn has said he must die. Perhaps Abercrombie touched him—Abercrombie, who after many years doctoring the bodies and souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him. I should not wonder if my old friend Dr. John Brown, who died last month in Edinburgh—John Brown, the author of 'Rab and his Friends'—John Brown, as humble a Christian as he was skillful physician and world renowned author. I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and woes of earth, and have gone up to heaven, are coming forth again for benignant medicament.

All our departed Christian friends who on earth found great joy in the fine arts, are now indulging their tastes in the same direction. On earth they had their gladdest pleasures amid pictures and statuary, and in the study of the laws of light and perspective. Have you any idea that this affluence of faculty collapsed at death and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunset and the rainbows and the spring mornings are woven? Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel and the engraver his knife, that therefore that trait which he was enlarging and intensifying for forty or fifty years, is entirely obliterated? These artists on earth worked in coarse material and with imperfect brain and frail hand. Now they have carried their art into larger liberties. They are at their old business yet, but without the fatigues, limitations, and hinderances of the terrestrial studio. Raphael could now improve upon his master-piece of Michael the arch-angel, now that he has seen him; and could improve upon his master-piece of the Holy Family now that he has visited them. Michael Angelo could better present the Last Judgment after seeing its flash and hearing the rumbling battering rams of its thunder. The reason that God took away their eye, hand and brain, was that he might give them something better. Do not say, 'I am sorry they had to leave these things.' Rather say: 'I am glad they have gone up to higher artistic opportunity and appreciation.' Our friends who found so much joy in the fine arts on earth are now luxuriating in Louvres and Luxembourgs celestial.

* * * Cannot the soul sing? Cannot the soul hear? If it can hear, then it can hear

music. Do not therefore, when some member of your household leaves for Heaven, close the piano and unstring the harp for two years, because the fingers that used to play on them are still. You must remember that they have better instruments where they are. Our friends who were passionately fond of music here, are now at the *headquarters of harmony*.

While we know that the armies of evil in the world are larger in number than the army of Truth, there are celestial cohorts in the air fighting on our side. I have not so much faith in the army on the ground as I have in the army in the air. O God! open our eyes that we may see them! The military spirits that went up from earth to join the military spirits before the throne—the hundreds of Christian warriors who fought on earth and went up on high, are coming down the hills of Heaven ready to fight the invisibles. Yonder they are—coming, coming. Did you not hear them as they swept by?

What are our Christian explorers doing now? Exploring yet, but with lightning locomotion—with vision microscopic and telescopic at the same time. A continent at a glance. A world in a second. A planetary system in a day. John Franklin no more in disabled "Erebus" pushing toward the North Pole; DeLong no more trying to free blockaded "Jeannette" from the ice; Livingston no more amid African malaras trying to reveal a dark continent, but all of them in the twinkling of an eye taking in that which was unapproachable. Mont Blanc scaled without alpenstock. The coral depths of the ocean explored without a diving bell. The mountains unbarred and opened without Sir Humphrey Davy's safety lamp.

What are our departed astronomers doing? Studying astronomy yet, but not through the dull dens of earthly observatory, but with one stroke of wing going right out to Jupiter and Mars, Mercury, Saturn, Orion and the Pleiades—overtaking and passing swiftest comet in their flight. They were in discussion—all these astronomers of earth—about what the *aurora borealis* was, and none of them could guess. They know now. They have been out there to see for themselves.

What are our departed Christian chemists doing? Following out their own science. Since they died they have solved ten thousand questions which once puzzled the earthly laboratory. They stand on the other side of the thin wall of electricity that seems to divide the physical from the spiritual world—the wall so thin that ever and anon it seems to be almost broken through from our side by telephonic and telegraphic apparatus, and broken through from the other side by *strange influences*, which men in their ignorance called spiritualistic manifestations. All that matter is cleared up. Agassiz standing amid his student explorers down in Brazil, coming across some great novelty in the rocks, taking off his hat and saying: Gentlemen, let us pray; we must have divine illumination. We want wisdom from the Creator to study these rocks. He made them; let us pray,—Agassiz going right on with his studies forever and ever.

What are the men of the law doing? Studying law in a universe where everything is controlled by law, from flight of humming bird to flight of world—law, not dry, hard and

drudging, but righteous and magnificent law, before which man and cherub, seraph and archangel, and God himself bow. The chain of law long enough to wind round the universities and infinity and eternity. What a place to study law, where all the links of the chain are in the hand!

When I get to Heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yea, I will come to all the people to whom I have administered the gospel, and to the millions of souls to whom—through the kindness of the printing press, I am permitted to preach every week in this land and other lands—I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertaking now.

OUR FATHERS AND MOTHERS, WHERE ARE THEY?

This is a question which interests all alike, and in order to do justice to all I give the answers rendered by the leading minds in some of the different religious sects and leave people to judge which is best. Here is a little group of mourning children standing by the open grave of a loved father, who had been good and kind to them; they loved this parent dearly, he had administered to their every want, but now the cold grave is about to close over him; their hearts beat high, the tears flow fast and where can these dear children look for consolation? Here is a Christian minister. With hearts overflowing with grief they ask, where is our father? He replies, *I hope he is in heaven*; you must trust in Jesus you must accept the bloody atonement. If you and your father were Christians, you will meet him in the far-off future and spend with him an eternity together, but you must wait patiently, I know not how long, until Gabriel blows his horn to call the people to judgment. Yes, but our father did not believe in the atonement. That was his own fault; if you accept it you are safe. These children with bleeding hearts again reply:

With my dear loving father
My God, let me dwell,
Or thy heaven to me
Is worse than a hell.

There could be no heaven to us while our father was in torment. A materialist comes that way—they ask him the same question; his answer is, when you have closed the grave over this loved parent, that is the last of him, death and eternal sleep is our motto. These heart-broken ones are somewhat relieved, for, say they: "This is so much better than the Christian belief that we must accept it, if there is nothing better for us. O yes, they one and all exclaim, give us Ingersoll, then we and our father can sleep an eternal quiet sleep together, with no burning hell or hissing devils to disturb us. But is there nothing in man that survives the tomb? Where are those loves which surrounded us from our parents, and caused them to so diligently watch over our wandering footsteps, and seemed to permeate our whole being. Can such love as this ever grow cold or die? We will see what this spiritualist can say; perhaps he has seen some one that has come from this unknown land that can tell us all about it." They repeat the question. Is our father dead? Is he in the Christian's hell, or when we lay him in

the cold grave is it the last we shall ever see or know of him? *My dear children*, your father is not dead, for there is no death. Not gone to any place of torment, nor asleep in eternal forgetfulness, but stands by your side. This body which you are about to lay in the grave is only the house he lived in; it was of the earth; it will return to the earth again; he will need it no more. But your father which inhabited this worn out tenement is with you still, he loves you still more than ever before. A father or a mother's love is of God, is eternal, can never grow cold nor die. Then hold up your heads and dry those tears—cherish those influences which he from time to time brings to you until you join him in the bright summer land, where parting scenes will never come. Birth and death are both natural, one as much as the other—neither *should* or *would* be dreaded if rightly understood. You have a birth-right to an eternity of happiness with your dear parent, who is gone before you, which no kingly edict nor priestly anathema can take from you. You are the children of a loving father, whose great love encircles all. Look out upon nature, see the order and harmony in the planetary world, then trust in that God or principle, call it what you may, but do not call it the Jewish Jehovah. Then all will be well.

Z. T. BARBER.

WHAT IS SPIRITUALISM.

Spiritualism is absolute knowledge of the continuity of life, and that under favorable criticism, those called dead can hold communion with the living. This is spiritualism, pure and simple and no one has the right to attach to it any prefixes for in doing so they detract from the real soul of spiritualism; while they may feel exalted within themselves, and feel that they have performed some important duty to the world. Every system of religion, school of science, or philosophy that has not enough merits to stand alone should be allowed to fall; never attempt to bolster up spiritualism with christian, scientific or philosophical props, if it does not embrace them all now, attaching them like a tail to a kite, will never make it more religious, scientific, or philosophical; there it is. If the world understood the principles of Spiritualism this communication would not be given, but as they do not it may be necessary for us to keep the matter before them in order that they may learn something of its time purposes.

It has been thought that spiritualism was to usurp the position the church holds, and become a kind of religious dictator; this it not its mission. Jesus said, or it is said of him, that he came to bring a sword. Spiritualism brings the "olive branch of peace and good will to all men." Objection may be made to the use of the term absolute, as embracing too much. If spiritualism has not demonstrated this fact of a continuous life to the world, and thereby placing it in possession of positive knowledge, it is the fault of mankind, and not the philosophy; if it be not of enough interest to know whether we are to continue to live or not or whether we ead with physical death; we say if there is not enough interest felt in the matter to lead to investigation of the subject, then it will not benefit such persons to know whether it be a truth or not. Every system or princi-

ple must have a foundation upon which to rest, and if a truth the greater necessity that such foundation be impregnable, for every truth must withstand the assaults of error and falsehood. Superstition trembles at the approach of truth, and they who advocate them realize their loss pecuniarily should truth finally become triumphant! Spiritualism though embodying all that anyone could wish to know regarding a future life, must take its place in the world beside past and present errors; because it is a truth will not give it the right of way over the whole territory, its course through the world must be fought for, it is met with opposing forces on every hand, but thus far it has been successful in every contest, every attempt made to destroy its influence has failed, every honest investigation has been well paid for the time and labor. It is natural for men to want to know the truth, and it is just as natural for them to cling to an error once accepted as a truth; whatever has become fixed in the mind will require stronger evidence than error possesses to remove it; it is seldom that a person is met who is willing to exchange errors, but they will exchange their errors for a truth when it is proven to them, and here is where the work of spiritualism begins; first to prove itself, and secondly to prove to the world that it is what it is claimed for it.

There have been attempts made to couple spiritualism with christianity, with science and philosophy, but in every case the effort has failed of producing practical results, not but what all these great principles are embodied in it, but the attempt has been made not so much for the purpose of demonstrating the scientific, philosophical or religious principles involved, as to make it appear to the world that spiritualism embracing all these is entitled to recognition by the popular masses, but any such attempt, no matter how honest the intentions of its advocates, their motives have been construed into a sort of an apology for being identified with the movement. Spiritualism is to be examined scientifically; its principles are based upon demonstrable truths, but let the scientist give to the word the results of his examinations, and let the philosopher do likewise, but because spiritualism will stand scientific examinations it is not proper to label it scientific spiritualism. Science occupies a distinctive position in the world, it stands alone, its work is to solve the mysteries of the unknowable and, from that realm furnish facts and data for the enlightenment of the world. It does not deal with the affectual motives of man, nor with their spiritual unfoldments, these things are of a changeful nature, are swayed by circumstances and surroundings sometimes very mysterious; at other times, childlike in their influences, the scientist passes them by and only grasps the more mighty problems, and these he demonstrates or casts them aside as of no practical value. There are schools of philosophy where men are taught how to reason largely upon the events of the time, they philosophize upon the merits of science, and gather up from the proven facts what in their opinions will be for the advantage of mankind. Spiritualism has not escaped the examinations of these critics but we have yet to learn of any defect having been discovered in it by either scientists or philoso-

phers. Scientific spiritualism would imply that it was the examiner and it alone determined the value of all isms in the natural and spiritual world, while the opposite position is the true one. Spiritualism is not autocratic; it is to be inquired of and into, it does not compel obedience to its mandates but makes its appeals to human reason. Because men can reason logically upon the truths and demonstrated facts of spiritualism is no reason why it should be called philosophical spiritualism, it is a philosophy of itself; but men must study its principles if they would know what its philosophies teach. Spiritualism is a lesson to be learned, and not a teacher to explain itself when it is not wanted, for example, if there were no farther enquiries made into the subject then men would have no more knowledge of the subject than they have at present; the only reason spiritualism continues to grow, is because it is studied, its phenomena attract attention, the marvelous in man is excited and disturbed, he becomes inquisitive and consequently receptive, and while in that condition he can be reached by the invisible teachers who come to explain and demonstrate the truths of this philosophy.

We regard spiritualism as embracing the only true basis for religious organization known to mankind because it is demonstrable through and by scientific analysis, and is equally provable through and by philosophical deductions, and it of a religious character and appeals directly to the intelligence of mankind. But each of these schools of thought must stand alone; you cannot bolster up science by attaching the term spiritualism to it, neither do you add to the potency of spiritualism by calling it scientific, let it stand as it was revealed from the spirit world in its natural purity; neither do you give strength to any of the Schools of Philosophy by attaching the term spiritualism to them, you do not make them any more spiritual, neither do you make spiritualism any more popular by attaching the term philosophical to it, philosophy must stand or fall upon its own merits.

Some people have an idea that by attaching the term Christian to spiritualism will give it strength and position in society; this is a mistake, we have shown that the effort of christianity is to separate and divide communities into sects, and if the term Christian be made use of you would soon have a sect by that name, and ere long there would be a division of the body again upon some technical interpretation of doctrine, and it is difficult to determine what the result would be. If it were possible to get any clearer revelations from the spirit world by any of these prefixes, then it would be wisdom to adopt them, but unless assured of this fact it would only hinder the cause and make it more complicated and difficult in being understood; true religion is the property of the soul, and seeks not the applause of the multitude, its paths are never trod by the seekers after worldly fame, it directs the feet of its possessor to the cot of the poor, it opens their hearts to the appeals of the distressed, it breaths consolation into the ears of the widow and orphan, but it never announces its approach with the sound of trumpet, and yet it is in every sense spiritual, for it is the spirit that feels, it is the spirit that responds, and it is the spirit alone that can give evidence of spiritual things. Christianity should be something more than an autumn shower, if it is to be attached to spiritualism; the two principles as they stand to-day are not in close harmony with each other. The christianity of to-day is simply a slightly modified form of Calvinism, it is Calvinistic ideas and not the teachings of Jesus which are the foundations of the Christian religion, and there is not a spiritualist in the world to-day who can endorse John Calvin, then why should Calvin's religious principles be attached to spiritualism; let Calvinism stand on its own merits or fall, don't at-

tempt to bolster it up with spiritualism, and it would be useless to attempt to support spiritualism with Calvinism. Let spiritualism stand on its own foundations, and if it has not a well grounded basis to rest upon, then let it pass into oblivion. Every thing ultimately finds its own level; Calvinism is finding that the people will not much longer put confidence in its doctrines. The abolishment of hell was the death knell of Calvinism, and the birth of spiritualism. All old things must pass away, the crude elements in spiritualism have undergone a process of purification, and this cannot be said of any other religion or philosophy known. Self purification is evidence of an interior vital force and wherever such force exists exterior influences are not necessary.

There have been many attempts made by outside parties to define spiritualism, some agree that rationalism is spiritualism, because spiritualists reject all things in religion or philosophy which do not appeal to the better judgment, but if we reverse the proposition and say that spiritualism includes within its domain rationalism, we shall be near the truth; rationalism does not regard spiritual phenomena as possessing any specific value. A man may be able to reason logically upon the current events of the times, but when it is necessary to investigate phenomena which seems to contravene natural law, rationalists not sufficiently familiar with spirit manifestations can no more reason in regard to them, than can one avowedly orthodox; men can reason upon matters they understand but they can go no further. A spiritualist is one who can reason upon all religious or philosophical questions, because he is not confined to any one school, his religion embraces all schools of thought, and he is expected to examine every idea or thought which appears new to him. Hence the difficulty of prefixing any title to spiritualism, other than what can be found in an analysis of the subject matter itself.

Whatever appears as a natural outgrowth of a system forms a basis for judging of its qualities, what men may say of a system cannot be accepted as true unless they can prove that they freely comprehend the matter thus treated; if the opinions of men were to be accepted in regard to the influence of spiritualism upon individuals and communities, very few would be found advocating its adoption, but the positions they occupy must be taken into consideration. Spiritualists have a right to demand the reason for every unjust criticism, they have the same right to investigate the causes of an adverse opinion as they have of examining the philosophy itself, but so far spiritualism has withstood the criticisms of all classes and stands as firmly to-day as when first it was revealed from the spirit world.

The duty of spiritualists is to keep their religion free from all things that would have a tendency to make it other than it really is; the bane of all systems heretofore given to the world is the mystery surrounding them. Christianity has kept the world in a state of uncertainty for the past two thousand years; we cannot afford to go through another such long season of complications, therefore we urge upon all interested in this subject to keep their religion separate and distinct from any and all other isms. If you are spiritualists let the world know you as such, if you desire to test matters do so to the utmost, but your plans of testing, and the plans employed by the spirit world in revealing may be of a widely different character. Spiritualists work through laws which pertain to the spirit, while mortals employ material means, and base their opinions upon what may seem rational to them from their material stand point; it has been wisely said that "spiritual things are spiritually discerned." With this definition of spiritualism, we will leave the subject for the present but hold ourselves ready to answer any questions or criticism that may be made.

T. STARR KING.

The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., JANUARY, 1883.

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

PROSPECTUS.

THE OLIVE BRANCH FOR 1883.

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

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

We ask as a favor that our patrons in renewing their subscriptions will, if possible, secure us one or more additional subscribers.

The price for the coming year will be

ONE DOLLAR, PAYABLE IN ADVANCE.

As very little space is taken for advertising, subscribers cannot fail to see, that we intend giving the

MOST READING MATTER FOR THE LEAST MONEY of any spiritual paper published.

Terms of subscription in advance:

Per year.....	\$1 00
6 months.....	50
3 months.....	25

AUTHORIZED AGENTS FOR THE OLIVE BRANCH.

Bishop A. Beals, Jamestown, N. Y.
 Mrs. Mary C. Gale, Michigan.
 W. J. Colville, 80 Worcester Ave. Boston, Mass.
 Albert Holt, Alstead, N. H.
 Augustus Day, 73 Baggs street, Detroit, Mich.
 Charles R. Miller, Brooklyn, N. Y.
 S. B. Gaylord, Springville, N. Y.
 T. O. Jones, Henrietta, N. Y.
 B. Doseher, 136 Meeting street, Charleston, S. C.
 Miss J. R. Lane, 143 Woodward avenue, Detroit, Mich.

Lyman C. Howe, Fredonia, N. Y.
 J. R. Hawley, 164 Vine St. Cincinnati, Ohio.
 U. S. Murdock, Medina, N. Y.
 Dr. E. H. Denslow, South Bend, Ind.
 J. J. Graham, Hartford, Ct.
 Dr. J. S. Loucks, Potsdam, N. Y.
 Edwin Cheney, Milford, Mass.
 Boston Star, & Crescent Co., 293 West Polk street, Chicago, Ill.
 G. A. Fuller, Dover, Mass.
 O. J. Willard, Mayville, N. Y.
 Specimen number sent free when desired.
 Make all money orders payable to D. JONES.

Address.

D. JONES,
 49 Rutgers street, Utica, N. Y.

A FRIENDLY TALK TO OUR SUBSCRIBERS.

The greater number of our subscribers remembers how, and by whose direction the OLIVE BRANCH was first published, and at whose earnest desire it is still continued. To those who are not in possession of those facts we will briefly state, that spirits projected it, and at their earnest request we have continued its publications; the present number is the first of Volume 8. There is one thing in connection with such an enterprise that some who read either do not understand or are forgetful of, and it is this, spirits may project and furnish matter for publication, but they cannot furnish the material to pay printers bills with. We feel that one dollar per year is a small sum for the amount of reading matter furnished; if the same amount of matter was put into an orthodox publication two dollars per year would be considered a fair compensation; but knowing as we do that a large percentage of spiritualists are persons in moderate circumstances we have put the price of the OLIVE BRANCH at as low a

figure as it can possibly be afforded. Some papers have a poor fund, we have none; but we have a great many names on our list of poor people who cannot afford to pay for their paper, but they receive it from us as freely as he who pays in advance.

We have on our list quite an array of names of persons who are not too poor to pay, but who are in arrears either through negligence or are willing to receive as long as the patience of a publisher will hold out, and when notified of their indebtedness ask to have their paper discontinued, but forget to pay up what they honestly owe. When we became a spiritualist some nine years ago, the first communication we received from spirit life embodied the necessity of being honest in deal with our fellow men. Second, to be true to the principles of the spiritual philosophy, to examine all the reasoning powers we possess in discriminating between the false and true, and it was enjoined upon us that it was necessary for every one to cultivate the intellectual powers nature had endowed them with: that to be charitable to all men, do as near as possible as we would be done by under similar circumstances. We have found this a very good religion to live by and it will, no doubt, be a good religion to die by, but are these injunctions for us alone or do they apply to the whole family of spiritualists; if they are for general edification we hope spiritualists who are in arrears for the OLIVE BRANCH would put their religion and philosophy into practice by sending us what is our due. Charity ceases to be a virtue when confidence is abused.

If the OLIVE BRANCH is sent to any one and they do not desire it, ask to have it stopped and send us what is owing; that is what is demanded in every avenue of trade, it is justice between man and man. If any one feels that they do not wish our paper sent to them any longer, if they will notify us it will be stopped, there is no necessity of framing excuses as a Michigan subscriber did recently; he said he wished the paper stopped for the following reasons: First, the picture of Mrs. Pinkham in our advertising columns was as much as he could stand, but the likeness of Dr. Marchisi was unbearable, and that he did not approve of our course in regard to certain materializing mediums; of course we stopped the paper. But how he must have labored to frame an excuse, what a sensitive soul he must have that could be so dreadfully effected by the lithograph cuts of those two inoffensive persons; perhaps when the good brother has reached the age of Dr. Marchisi, nearly a hundred years old, if he ever should, he may not be as much of an Adonis as he now imagines himself to be.

As to his third reason, we will say we have not sold our manhood to any of our subscribers, neither do we intend to; whatever is published in the columns of the OLIVE BRANCH we believe at the time to be true, but if at any subsequent time we find that an error has been committed we shall be only too glad to right the wrong; but we must see where we erred, we are not going to look through another's spectacles, for we have a pair of our own. We regard it as the first duty of a journalist to be honest and truthful with the public, and we have no more right to shield a fraud in spirit-

ualism than we have to condone a burglary or other breach of civil law; if another person chooses to do so, that is their affair not ours, we are not responsible for another's deeds, but we are responsible for our own and hope ever to be so.

Spiritualism as we understand it does not consist wholly in listening to, or enjoying an hour's conversation with spirits; if men are not made better citizens, better neighbors, better husbands by its teachings and principles, then spiritualism is of no value to them. It is a pleasure to listen to the experience and the counsels spirits can and do give, it is very gratifying to witness phenomena in all its phases, but these things are meant for instruction, they are not finalities by any means; the person who simply exchanges "thus saith the Lord" for "thus saith the spirit" is not made any better by the change, the chances are that he will be made worse, for when "thus saith the Lord" was accepted as a divine command fear held him in restraint, but when it is "thus saith the spirit" there is nothing but his own desires, and the teaching of the spirit to restrain him and often undue license is indulged in. We do not understand spiritualism as sanctioning the mortification of the body in order to gain paradise, those are Christian methods of securing divine favor; as we understand it, the philosophy of spiritualism embraces all things and has as much to do with natural life as with spirit life proper, for if we are spirits now we can surely be spirits by and by; we can see no spiritualism in condemning this world, and wishing to go to another before nature has had time to complete her task here. We have often heard spiritualists express a strong desire to go to spirit life it seemed as if they could not wait to be called home. A person suffering acute pain may express such a desire and would be excusable under the conditions he was in, but for a robust healthy person to be always longing to be an angel is not manly or womanly.

Men and women do not become angels by simply changing conditions; an angel we understand to be an advanced spirit, and, if we do not sow the seed of angelhood here, we may forget to do it there. The spiritual philosophy is beautiful when viewed from a rational standpoint, but like all good things it can be perverted and this is one thing we was to guard against; another thing that needs attention and that is not to allow ourselves to become sectarian; there are many spiritualists who consider it a waste of time to listen to or read anything but spirit messages, Now why so eager for the opinions of a spirit upon religious matters and not be willing to listen to the same spirit while in the flesh; we approve of sustaining our speakers but there are but a few of them, and some people only listen to a spiritual lecture while at some convention or camp meeting. What we desire to say was this, when opportunity offers to listen to any one of the advanced minds of the age, it would be well to do so, for by so doing you are enabled to judge of the progress the world is making. We spiritualists are not the only ones that are making spiritual capital, we will have to look to it, or in ten years time we will be the conservatives and those we regard as conservatives to-day, will be the radicals.

The all essential with us is to make our spiritualism beautiful by making it practical; we should not be a class of dreamers but a class of thinkers—students earnestly searching for the best things in life and setting an example before the world, that men and women can be better citizens without the fear of God and hell fire than with them; we hold the power in our hands—if we neglect to use it the fault is our own. Let every one feel that they have something to do in this matter, don't leave all the work for lecturers and editors for if you do you will soon forget them.

We see no reason why spiritualists should not contribute as freely for the support of lecturers and papers as many of them were accustomed to do in former times. We were told by a lady lecturer in one of the eastern states, that five dollars for two lectures on Sunday was all that was deemed necessary to pay them. A fourth rate Methodist minister that could only howl would take such an offer as an insult. It seems sometimes that spiritualism made people penurious and mean, and yet we never heard them speak upon the subject but what the text is charity and unselfishness. People who are affected that way should live in fear of hell fire all their earthly lives, for then they would be willing to contribute to have those few removed.

We have labored earnestly for seven years in the cause of spiritualism and find ourself at the end of the year just where we were when we commenced; but if persons owing us would only pay what they owe we should feel that we could take a few days recreation once a year. We are frank to say that we want quite a number of additional subscribers and if spiritualists who approve of our course and feel that the OLIVE BRANCH is worthy of their support and assistance in this way, their efforts will be duly appreciated.

THE WOMAN'S WORLD.

This paper is devoted to the cause of freedom. Freedom of man from the bondage of capital, freedom of women from the bondage of man, freedom of all from ignorance of their own worth. It aims to stimulate both men and women to that noble self-appreciation where they will define their legitimate claims and to the courage that dares maintain those claims. It is published by Helen Wilmans, formerly on the editorial staff of the Saturday Express, at 256 State Street, Chicago, Ill. Price \$1.00 a year. Sample copies free.

HISTORY REPEATING ITSELF.

It may not be generally known that the Legislature of the Empire State passed at its last winter session a code of laws, the object and aim of which is to regulate and determine what the people of New York state shall do on Sunday, and what they shall not do. It does not require the genius of a Webster to determine where this code was proposed nor its object; it bears the mark of Calvinism in every article and is intended to force people into attending orthodox religious services. For a long time we have listened to the complaints of the clergy that the people were going away from the church; revival was resorted to, but the people

tired of listening to the same hum drum strains year after year and refused to go forward on the anxious seats to be howled over as if they were Digger Indians. Those means of grace having failed resort was had to learn how the penal code as it is called was passed. In another column we reproduce an editorial taken from the Utica Daily Herald, and we hope it will be read by every spiritualist in the country.

The editorial is from the pen of Hon. Ellis H. Roberts, formerly a member of Congress from Oneida district, and who is identified with the Presbyterian church of this city of Utica, but the views expressed prove that he understands what the people need, and we are pleased to have him record his journal in favor of liberty in religious thought, and the friend of the poor.

HAPPY NEW YEAR.

F. BOLLES TO AN OLD FRIEND.

Dear friend in the faith, that to me is so dear,
I wish you again a most Happy New Year.
May dear friends surround you and cheer with their love,
And dear angels guard you, and guide you above.
A Happy New Year, but oh, where shall it be,
In your dear native land or far over the sea,
In your own quiet home with the dear ones you love
Or over the river with the dear ones above?

If a New Year on earth shall your happy lot be
Then labor dear brother the bondmen to free,
Strike off the souls shackles of dogmas and creeds
Distribute the bread that the hungry souls need,
Be you feet to the lame, be you eyes to be blind,
Let your light my dear brother illumine dark mind,
A Samaritan good, cross you over the way,
With your oil and your wine or a good word to say.

'Twill cost you but little to speak the word told,
Oft times, that is better than silver or gold;
And the tears from your eyes should they fall on the poor

Will warm theirs sad hearts, and your own peace insure,
The sick and the dying, point away to the skies,
To the home of the soul, where its best treasure lies,
Try to stir up the soil in the hard hearted man,
Then drop in the good seed whenever you can.

Be sure in the future you'll reap the ripe grain,
That in earth-life you sowed with much labor and pain;

O remember, love's labors can never be lost,
They'll return like the bread on the deep waters cast
Good deeds, they are gems, are more precious than gold,

May they shine in the crown that your head will unfold,

And now, as I give you my parting adieu,
May our God give you happy days all the years through.

Windsor, Dec 30, 1882.

Robert Collyer, in a late lecture, declared that a woman "who is not fit for a poor man's wife as a rule, is not fit to be any man's wife, especially in a land like ours, where no man knows how soon he may be poor."

From my mother I learned piety and beneficence and abstinence not only from evil deeds but from evil thoughts.

REST not. life is sweeping by, go and dare before you die, something mighty and sublime leave behind to conquer time. \$66 a week in your own town. \$8 out at free. No risk. Everything new Capital not required. We will furnish you everything. Many are making fortunes. Ladies make as much as men, and boys and girls make great pay. Reader, if you want business at which you can make great pay all the time, write for particulars to H. HALLETT & Co., Portland, Maine

As a large number of our subscribers' time has expired, we would be pleased to have them renew as promptly as possible, and we hope every one of our old subscribers will send us at least one new one to commence the year with. The cause of Spiritualism must be pushed, and every one should feel that they have something to do in this matter. We have on hand a number of extra copies of the past year that we will send out as sample copies, if names of parties interested in Spiritualism are sent to us.

In the December number of the OLIVE BRANCH, we noticed the association of J. W. Bungardt and Dr. Sour of Kansas City, Mo., but our paper had scarcely been distributed before we were informed that the association had been severed; Dr. Bungardt continuing alone as heretofore. We have not full particulars regarding the dissolution, but infer that Dr. Sour gave about as much satisfaction as a partner, as he did in a materializing seance he held at Lake Pleasant last summer.

GEM OF THE UNION.

PROF. SETH HALE, No. 3 Russell Court, Worcester, Mass., offers for sale a new chart for cutting ladies' and children's dresses. This chart stands far ahead of any one that has appeared before the public. The author has had 32 years experience, and will warrant to fit every time without refitting.

Received a diploma at the New England Fair. Single chart with book of instructions \$3. Send for book of measurements, price 50c.

What is noble?—that which places
Truth in its enfranchised will,
Leaving steps, like angel's traces,
That mankind may follow still!

Even though scorn's malignant glances
Prove him poorest of his clan,
He's the noble who advances
Freedom and the cause of man!

ORBITUARY.

LYMAN WEBSTER, of Kingsville, Ohio, passed to spirit life Sept. 4, 1882. Our now arisen brother had been for years an earnest believer in the philosophy and religion of Spiritualism. The change to him was a release from earth's trial and care, but he looked forward to a life of active duties. Rest to him was larger fields of labor and increased usefulness. He had been for years a regular subscriber to the OLIVE BRANCH, and his letters always contained words of encouragement. He has been called away, but not forever. The partner of his joys and sorrows will still receive from him that encouragement so necessary to one bereft of a loving companion.

The following lines were composed by a friend, and convey but a dim outline of what he experienced while passing through the change:

Far away in realms of life and light
I see a world, you do not see,
And oh! how calm, serene and bright!
The sky of that bright world to me.

And oh! what shining hosts appear
In those bright realms supremely fair;
What precious songs of praise I hear,
For ever thrilling through the air.

And old familiar friends I see,
Each well loved lineament I trace
What ere from earth they passed away,
Illumined each feature and each face.

And oh! what precious words I hear
From h's disenthralled and free;
To thee, oh brother, be a cheer,
To-day, to-day, we welcome thee.

And angels that full many a time,
Have cheered thy hours to suffering known;
These holy blessed ones divine—
Now wait to give the welcome home.

Oh! welcome hour, oh! welcome day;
That to the mourning spirit gave—
The hope, the love to soar away,
Above the confines of the grave.

From the Medium and Daybreak,
SPIRITUAL RICHES.

"And these signs shall follow those who believe."

Where are the signs and evidences of the Spirit of the Promise? Where are the tokens of Christian Prophecy, if they are not to be found coming again to us in the developments of that intellectual and intelligent power to which we have applied the term Spiritualism? For a time we will throw aside all consideration of this word, Spiritualism, as though it were not known, and ask the Christian beliefs and creeds of these days the question with which we have opened this discourse: Where are the evidences that redeem the pledge given to us by Jesus Christ, that certain signs should follow, to chase away all doubts and misgivings from the hearts of those who would believe?

For long years, for decades piled upon decades, for ages, although in silence, this question has been engraved, out deeply, upon every stone of every Christian fane, and temple, throughout the world. We have waited, we have gazed, we have looked up to the clouds, we have listened to the most expensive and fashionable eloquence, we have harkened to the most educated and conceited forms of fanaticism, we have prayed, till we have been knee-sore, on the cold marble slabs in the shadows of the highest creations of medieval architecture, and a silence as of death has been the only reply that has ever answered the question: Where are the signs that should follow those who believe?

We have believed; but, where are the signs? If a praying and prostrating priesthood, if a whining hierarchy, made magnificent with the tortuous and intricate decorations of high art, could catch for us but one flash of the light of the Spirit, we need not ask them to show us the signs that should follow belief. But, in the absence of any pretence, save the pretence of words, to show us the signs of belief, we tell them, and all those who follow them, that their unbelieving excuse that the age of miracles, and that if one part of the promise is taken from them, the other is also taken; as the signs and the belief are so linked together that they cannot be separated. If one departs, the other departs with it.

It is very strange that the Christian Church should, for so many years, have read the promise of Spiritual Gifts, and yet that they should remain content with its non-fulfilment, without a single inquiry as to the cause of the loss of this their greatest and grandest inheritance;

without ever saying to the priests: How can you be the successors of the Apostles, and yet remain so poverty-stricken with regard to the Spiritual Gifts?

There must be much of spiritual blindness on the part of those who so bitterly denounce Spiritualism; because it promotes and promulgates a belief in the resurrection, or resuscitation of the Spiritual Gifts; and the physical evidences of a state of consciousness, other and apart from that state that begins and ends with the existence of the body. We should have thought that a consciousness of their own deserted condition would have led them, at least, to have said: "Well, we ought to shut our mouths when we think over our forlorn condition; for with all our boasted triumph of the march of Christianity, it does not carry in its mission one single letter of the credentials promised to be a sign, or evidence, of the truthfulness of its call to the unbelievers." Now, the Spiritualists have not so learned Christ as to disbelieve his words, and so, to accommodate their unbelief, to trump an excuse for the disappearance of the signs that should be seen at the time of believing; and by saying, that the signs were only for a particular age, and that, now the age has passed, the signs have passed with it. The Spiritualists do believe that the signs do follow where our natures and dispositions are of the true gospel type. We Spiritualists do not believe in the departure of the age of the signs. We are the departed; we who have too much believed in our own selfishness; we who have too much materialized religion, and made it a thing of money, and decoration; we who have turned the temples of the living God into emporiums for the sale of doves, and competitive displays of fine clothes. But such is human pride; the great antagonism to all spiritual communications.

All the grand action of God's will in the simplicity of his world of mortal life and consciousness, has been overlaid with man's patchwork of self-righteousness, and his love of his own works, instead of the works of the Spirit; and his own faith in the religion of the pure, and the scrip, instead of a belief in the poverty of Jesus Christ. Our inclination to doubt the truth of anything that would lead us away from our own selfishness, has always been the disaster that has lent its agency to lead us into the outer darkness of a land where the Spirit never comes, and a foul atmosphere where the dove that hovered over Jesus Christ will never open its wings. Oh, pray for more light! never cease imploring for more Spiritual Truth!

One of the stock objections of the enemies of Spiritualism to its manifestations is, that, in those manifestations, there is manifested, at the same time, to their minds, a dreary absence of what the world calls dignity, and worth, or value, or, in other words,—more explicit, perhaps—the meanness of the mean, or vehicles, by which we obtain access to the spirit world. These objections are not new. They are as ancient as the earliest evidences of the desire of the spirits of God to hold intercourse with the sons of men. They were the objections of those who understood not or would not understand God's dealings with the Jews under the leadership of his servant Moses, and they were the objections of those who

could not or would not understand the manifestations through the power of the gospel of Jesus Christ, and they are the objections everywhere among those who are living in forgetfulness of the visitations of God's most Holy Spirit. These objections have deeply intrenched the human family; they have dug a deep gulf and thrown up high earth-works between heaven and earth, and have hidden away that New Jerusalem of God's love, that Holy City not made with hands; that City that will not suit those who love brick-work, and are ever walking about in lime-burnt shoes, with large rolled up plans and specifications of quantities stuck under their arms, for the erection of most wonderful Babel towers; where the shareholders will have the advantage of a short cut to heaven, including a liberal percentage on their investments.

The first Scriptural evidence of the separation of man from spiritual intercourse with God, was the assertion of the argument of meanness, when man became ashamed of his God made garments, and desired to stand in the presence of his maker, clad with his own tailoring. And so has he been ever since, with his fidgetty, meddlesome fingers, needling, stitching, patching, darning, fine drawing, scratching, brushing coaxing and clobbering in all manner of fashions that so he might please his own ideas of what he ought to be, to cut a respectable figure in the presence of his Heavenly Father which is in heaven, when he walks in the cool of the day on the paths of his own earth-garden; and to whom the weak child of earth prays and propitiates, with his self-righteous dandyisms and priestly-cut liveries of orthodox pattern, which will not cover on a fat body, and will not meet on a lean one.

What is there of the Spirit that man has not dressed up in his fineries? Even his heaven he has plastered up with gold, with silver, with glass, with rubies, with sapphires, with diamonds, with crystals, with opals, with every kind of tinsel of stage decorations, until his paradise has glistened and gleamed, in all manner of books, like the transformation scene of a pantomime, and not only has he done this, but he has fallen down and worshipped his deceptions, and invoked maledictions upon the light that is waiting to show him the vanity of his trumperies, and he has called the Light "meanness."

In all my communications and conversations with the enemies of Spiritualism, I have ever found this to be their common cry against its teachings: "What! do you think to make us believe that the spirits will communicate with us by the letters of the alphabet or by the knocks and raps on a table?" Now this cry is raised by people through a false idea about respectability; just as though the spirits are influenced by our shifty and miserable notions about poverty, and respectable affluence. According to the Scriptures, when God created man, all the riches he gave him were the trees of the Garden; and all the toil he asked of him was to dress and keep that garden. But man's attention has been diverted into what he considers more noble occupations. He don't altogether like digging, pruning, and living a dependent on his God and his garden. But because man has forgotten his Maker, and sought

out for himself many inventions, has a corresponding change taken place in the riches of God? No! the slab of pine, or beech, or oak, remain just as marvelous now, as a God production, as they did when they waved their branches over the unoffending Adam. That man must be far short of being a believer, and must be one in whom no Spirit of God has made a dwelling place, if he can take up even no more than a single chip from a carpenter's axe, and not feel, while he gazes on it, the spirit within him moving in unison with God's Spirit, to cry out with such tears of joy in his eyes as only God's Spirit can distil: "All thy works praise thee, O Lord." Well then, if the slab of wood is a God production, how can the spirits bemean themselves by communicating to us through the medium of a vehicle that God has made? If ever I blesst Spiritualism—if my experience is to be allowed to be introduced in judgment in this matter—it was when the spirits directed my thoughts in this way as an initiatory step toward the enjoyment of that land where the diamond will lose its glow, and the ruby turn cloudy, before that greater light, the glory of the unfading Godliness of our higher and better spiritual destination. The table, in the hands of the Spiritualist, occupies an antithetical point, or expression of opposition to those things that are consecrated and made Holy for the use of certain forms of public worship. It is as though the spirits, flying from the Materialism of Papal and Ritualistic misappropriation of God's goods and manufactures, had alighted on the domestic table as a utensil, acting by its appropriateness more in harmony with the intentions of the Creator. Be cautious, then, lest you fall into the error of consecrating anything but your own hearts to the spiritual intercourse; for the moment that you put one single stamp of holiness, other than the holiness of a simple and confiding appropriateness, upon your tables, be assured that you stain them with an idolatry that no washing, rubbing, or scrubbing, will ever eradicate, and from which the spirits will fly as health flies from a foul distemper.

Having found, then, to our own satisfaction if to no other,—which, after all, is every one's guide in these matters; for all men, in all things, appeal to the tribunal of their own hearts for what they consider the best evidence of eternal things;—I say, having proved to our own satisfaction, that there is a real and substantial value about the table and its indications, let us now proceed to examine what there is about the letters of the alphabet, that should prohibit their use by the spirits as a medium of communication to the children of this world. Now the evidence that I am about to produce in support of the assertion that the spirits do not undignify themselves by speaking to us through the medium of the letters of the alphabet, has always been considered by all Christians' books, magazines, tracts, pulpits, and other out-speakings of evangelism, as vital. That evidence is the death-bed of a Christian and a non-Spiritualist, who died the death of the righteous; and may our death be like his.

The person, of whose death I am about to notice, was a Mr. Cook, of Park Road, Peckham. He was an excellent man; one of those whom the Spirit of God had dignified with

kind and gentle manners. I became acquainted with him through employing him as a builder. I had not known him for more than a few weeks, when consumption came upon him, and overwhelmed him, and he rapidly passed away. Some little time after his departure, I, being near the residence of his loved one whom he had left here with us, thought I would call upon her to see how she bore her affliction, and if possible, to speak a few words to her of sympathy for her in her desolation. When I saw her, I was not a little surprised at her equanimity and self-possession; but this apparent want of feeling she accounted for by saying that her husband's illness and death-bed so abounded with scenes of soul happiness, that she could not, with the recollection of them influencing her mind, give way to the ordinary methods of grief and sorrow; and, moreover, she had pledged herself to her dying husband to keep herself cheerful, and that she felt herself bound, by the sacredness of her husband's dying wish, to carry out her pledge; and now comes the remarkable part of this little history of a death chamber.

The widow stated to me that her husband, seeing her weeping, said to her: "My dear, if you knew how happy I am, you would not weep. I am always surrounded by such beautiful spirits, and, although they do not speak to me, they lay down letters on the bed, and they lay them down so that they form beautiful words. They laid them down just now, and they spelt out these words, 'He leadeth me by the side of still waters;' and it filled my heart with such joy when I read them."

I was so struck with what I had listened to, that I thought that I had got into the house of a Spiritualist; so I made an inquiry that way, as to whether her husband was a Spiritualist; but she appeared quite ignorant of what I meant; and when I explained to her what I did mean, she declared to me that neither herself, nor her husband, had ever been familiar with anything of the kind, neither had they ever been acquainted with any one who was a Spiritualist.

Now, here, in this death chamber, we find all that we have in our spiritual seances. The spirits laid the letters on the counterpane, and spread them out as you would a pack of cards, and all for the comfort of this poor dying man. And the dying man "was in the spirit on the Lord's day," and he saw the letters and read them. Are we to receive this dying testimony? Or are we to yield to a fastidious Materialism, and say that the spirits could not bemean themselves by laying down letters on the counterpane of a bed? No; we say that whatever the spirit touches it dignifies, be it a table, or a counterpane, whatever it is that is touched by the spirit it becomes grand. Grand was the ladder; grand was the wayside bush; grand was the raven's beak; grand was the meal barrel, and grand was the oil cruse; grand was the carpenter's axe: grand was the clay, and the spittle. Oh, there is nothing in this world of ours, however mean, despicable it may be, under the estimation of man, that does not become grand under the touch of the Spirit!

From the beginning to the end of the Scriptures, we have before us, if we like to study them, an uninterrupted flow of "mean things,"

all of which were used by the spirits of God, as the best means through which they could display their love and regard for men of a humble and lowly class; some of whom only lost the divine companionship of the Spirit when they became enamoured of costly things; and yet modern religion appears to forget all these things and regard them only as so much old pottery, or painting, somewhat altered in tone by the wear and tear of age and atmosphere; rare for their antiquity; costly for the market; but useless and not adapted for the present improved modes of life and thought. So did they of the Desert forget the Rod and the Rock, before the Calf, because it was moulded after their own hearts which loved gew-gaw and glitter, no matter how stupid and silly was the life that it represented.

Is not all this running away and deserting the simple machinery that the Spirit loves to use for its manifestations, the sin against the Holy Ghost? This is a question that suggests itself here, and I think it will bear reflecting upon. At any rate, we have trodden a road that has led us away from those scenes where the spirits of God love to dwell, and where, only, they turn our pillars of stone into Bethels. And we have occupied other places where the spirits, the heavensent messengers, never enter.

If a humble spirit is required of us, if we would wish to walk with God, surely all the surroundings of that spirit must be humble too. If our dispositions and inclinations are required to be of a lowly kind, to prepare us for intercourse with the messengers of peace, the temple of our devotions must be lowly too. As much machinery and costly fabrications as you please to destroy life: as much of fine art as you please for the product of those esthetic embellishments which mark the separation of the poor from the rich; as much academic knowledge as can be found to raise a shepherd to be a king, or a hedger and ditcher into a pope, but do not attempt the sin of pleasing and coaxing the Spirit of God, by all kinds of rare fabrics and showy upholsteries.

The process by which all superstitious use of costly and medieval ornamentation, dedicated to the worship of a living God, is defended, is as thoroughly anti-Spiritual as it is possible for any deceitful inclination to be; and leads only one way—to the exaltation of a proud, imperious and extravagant priesthood; while, at the same time, it lowers and debases the atmosphere where the spirits love to breathe.

All the teachings of the Christian Churches, their prayers, and their hymnology, have been directed and pointed to this end; and everything belonging to them, save and except the adornments of the Holy Spirit, are filthy rags. Now to this idea I strongly object, all things are not filthy rags; they only become so when they are used as substitutes in the place of the departed Spirit. By the departed Spirit I mean the genuine Spirit; against whose sorrow the children of the Father have already been warned. It is for the destruction of these filthy rags, and the proclaiming of no other power but the Spirit, that Spiritualism now stands forth, and, in these days, cries aloud as a restored power, directing men's minds to the best of all riches, the greatness and the glory of the life for evermore.

WHAT ARE WE TO UNDERSTAND
BY THE TERM SOUL.

Forms of speech are often inadequate to express what is really the intention at the time. Men speak of God as though they knew the full meaning of the term, and could define what God is, and they often speak of the soul of man as though it was something they had seen and handled; often when referring to matters associated with man, which are purely of mundane origin, they make use of the word soul, when in reality they mean the body, and they often speak of the heart as the fountain of thought and the seat of affection: thus a broad, liberal man is said to be large hearted, and a narrow, bigoted person as small hearted, when in fact the heart has nothing to do with either; the size and shape of men's hearts are of uniform size and perform their respective duties in each case alike. The mysterious part of man is the unseen, that part of him that cannot be handled nor be dissected by the knife or scalpel. No matter how much the body may be bruised or mangled, the mind remains and the affections continue; even after the heart has ceased to perform its functions the real man exists with the same traits of character as he possessed before the change took place.

The eyes are said to be windows of the soul that is they express the inward emotions still they never speak as the tongue speaks, and yet they convey to the world more than words can express; there is a subtle power in the eye that no one can fully define yet they feel its influence and are moved by it. To define what the soul is so as to bring it to the comprehension of mankind would be a difficult undertaking, for neither spirit or mortal has ever seen it, and yet every one feels that there must be something besides matter and spirit in order to make man what he is. In speaking of this intelligent force in man it is sometimes spoken of as the God power in him, but what is meant by God power? Is it in the sense of a creative force; if so then it cannot be applied to man, for he never creates anything, he may adjust power to machinery and through his inventive genius discover the laws by which nature brings forth her products in their season, he may plough, plant, and water, but he cannot of himself make anything grow, but is dependent upon nature to give him due returns for his labor.

Men handle and manipulate power as though it was something of their own creation, they are able to define what the machine will accomplish, but if they were to double the capacity of machine power enough could be evolved to operate it with as much ease as was the case with the smaller one. Man wields an almost irresistible power on his fellow man and the question may be asked wherein does this power lie; it speaks in the eyes, it expresses itself in the magnetic aura which emanates from and surrounds every person, but some say this is spirit power and magnetism, but we contend that there is a power supreme to spirit of which the spirit is but the clothing through which the secret power expresses itself. It would be blasphemous to say that God was subject to the same laws of development as man is, that is with our ideas of what God is, but if we were to accept the christian idea then it would be honoring God

to say of him, that from what has been said of him by the Jewish historians and from what we have learned of him there has been a wonderful change, more decided evidence of growth in what we regard as Godlike attributes, far transcending all human developments. But we do not regard Deity as a refined type of humanity but as the fountain of life and we speak of him or it, as the soul of the universe, and hence we have a world of matter constantly undergoing changes—being perfected and approaching the fountains from whence its evolving power is derived; and we find in man corresponding traits of character, every generation bears evidence of a higher type of unfoldment not only mortally and spiritually, but physically, showing that matter of which bodies are composed of is subject to and is passing through a process of refinement.

The power which produces these tangible results is never seen or handled; the spirit of the so-called dead are often seen, and in some cases have been handled, and therefore we define spirit as being the refined essence of matter with power to take on or throw off at will, but there is something back of this and that something we call soul, the invisible third person in the trinity. Spirit the father, matter the son, and soul the holy or divine principle of life and motion. The seat of the affections we locate in the soul, because man can control the actions of this part of himself; the selfishness in human nature is purely material, they are traits of character transmitted from father to son, mother to daughter, and experience has proved to us, that the most selfish of men while mortal, become the most charitable after the mortal has been cast aside; but let them take on earthly conditions again, and their former traits of character manifests themselves as in former days, thus proving that they are not the properties of the soul or spirit but of the body.

To define what we understand the soul of man to be: it is that part of man over which matter has no control, but which may interfere and prevent for a time the soul's manifestations, it is to man what power is to a piece of machinery, it keeps it in motion until the machine is worn out and stops, but the power is not lost or destroyed, because superior to matter; the servants of the soul are spirit and matter, these two elements or servants hold the same relationship to man as man does to God. The divine principle of life, which is deific, finds its avenues for expression in the soul, making outward into visible forms as in man and in the productions of nature; it is these outward expressions which has led men in all ages of the world to believe in the eternal existence of the soul. This belief is not confined to any particular class or sect; but we find that every race has some form of belief in the immortality of the soul, but it has been the mission of spiritualism to prove these beliefs well founded. If the knowledge imparted to the world through the demonstrations of spirits be done away with, the belief would still continue, but lacking proof and having to contend with the materialistic views entertained by our learned scientists, it would soon become extinct, and we should have a world in which there would be no aspiration for anything higher than what can be seen and handled.

The christian scoffs at the messages published from the so-called dead and the materialist denies that there ever was a message received. With them physical death is the end, but how much is the christian in advance of materialist; if the dead do not return then the materialist is right and the christian has simply a theory not susceptible of any proof. The world has advanced so far that they demand proof of every thing, and if it cannot be furnished then the whole matter is rejected. The world was nearing this point when the spirits began their manifestations at the little hamlet at Hydesville, now we do not believe there was ever any chance work in this world or in any other; whatever has been revealed was in accordance with law. The world had drifted in one channel as long as it was safe for it to do so, the only way to arouse mankind to a comprehension of the true condition of affairs was to surprise him, to bring to his consciousness the fact that men in their normal condition biased by former prejudices, were not capable of judging or forming any opinion upon a subject so deep as immortality. Man cannot reason himself out of one condition and into another when the change involves a total separation between things material and things spiritual; when materialism holds the mind to earth the aspirations of the soul cannot find avenues for expression, every thought that forces itself upon the attention of man surrounded by such influences is mistaken for something else, and even the demonstrations of the spirit world be misinterpreted. We speak sometimes of the liberal element as represented by this class but are they liberal in the true meaning of the term, are they any more liberal than christians; if we are to judge by the tone of the materialistic or as it is called the infidel press, we shall look in vain for that broad catholic spirit found among spiritualists toward other classes.

To deny the existence of a soul in man without proving it is no argument at all; to ridicule another's opinion is equally valueless, to fix any standard of belief and to assert that man has a soul without defining what soul is, or what its functions are, is equally valueless; no one has the right to make a statement of such a character for or against, without defining their position; now what evidence has the materialist that after the body dies, there is no more of the individual left save the memory cherished by friends how can he prove it? How can the christian or the non believer prove that spirits do not communicate with mortals; in either case you have but a denial without any proof, simply the opinion of men swayed by prejudices. Such assertions would not be accepted in any court of law in the land, and yet these are some of the obstacles spiritualists have to contend against.

We think spiritualists are often at fault in ascribing to spirits what properly belongs to the soul; if there was no soul there could be no spirit, and consequently no manifestation of life after death. When we look upon man we see a material form, and when we look upon a tree we see a material form though differing in kind and texture; but in the forms we see something more than the outward form. We can commune with man unknown to himself;

what is it we hold communion with? not the material body, for it is not our material body that holds intercourse, though we may see it through outward organs of sense. It is the two souls which interchange thoughts with each other, and the physical is but the machinery made use of by the soul. The question may be asked what then is the spirit and what are its duties? we define spirit to be matter refined and etherealized, which forms a covering for the soul after the death of the body; it is the soul which projects, it is the soul which is the seat of conscious existence before and after death; but while living in physical form they are true bodies for the soul to manifest through and hence we do not get as perfect manifestations of the individual before death as afterwards, and this has been proven by the communications received from spirit life.

It is sometimes surprising to mark the difference between the conversations had with a man in physical life and that had with him just after passing to spirit life; in the former case every thing centered in the material, he saw not beyond the present, all his energies were enlisted in accord with his love for temporal things; but when the soul is released from the body his vision becomes clearer, his mind unfolds, and he embraces the whole world in his range of vision and thought, and while he may not advise the total abrogation of temporal things, he will recommend the study of spiritual things in conjunction with the duties pertaining to material life.

Jesus, in speaking of the life to come, made use of the term soul and not spirit; it will be remembered that he asked what would it profit a man to gain the whole world and lose his soul, and as he is regarded as one of the most perfectly developed mediums the world has ever known, we can accept his sayings as having great weight; though we do not believe that he had any idea of the soul being lost forever, but that the influence of physical conditions could so change the whole nature of a person, as to effect them for a long time after passing to spirit life. We know that such influences do effect the happiness of the soul; and they are lost to the joys and pleasures of spirit and soul life; and only as those influences wear away does the individual come to a realizing sense of his true condition. It is not enough to know that immortality is true, it is not enough to know that physical life is true, if we stop with the knowledge only, we should come far short of what is demanded of us. The knowledge of life brings with it the duties we owe to each other, for no one can live wholly to themselves; every man exerts an influence over some other man, and this same influence may be extended over a wide stretch of territory; the dead, as they are called, influence the living, and the living effect the dead, but the influence that exerted is never seen, cannot be handled; we only know of it by its effects. It is the soul which looks through the organs of sight and causes the whole body to rejoice at the morning's dawn; it is the soul which speaks words of comfort to the afflicted ones; it is the soul which watches over the slumbering body during the night hours, but using the spirit body as the medium through

which to express itself. Without a soul there could be no spirit, no physical body; without the soul forces of Deity permeating the material world, there could be no world, all that is in the skies or in the earth, is dependent upon soul power for all things; to deny that there is a soul in man is equivalent to a denial that there is anything in the universe except matter, and as man is an intelligent conscious being, he is indebted to matter for all he enjoys. But matter is subject to a multiplicity of changes, sometimes going backward and then forward; but not so with man, he is ever in the pathway of progress. Matter in its natural state cannot produce thought, but it may cause man to think; it cannot reveal to mankind the secrets of the starry world, yet man measures the distances from star to star, from worlds to worlds; matter once solidified remains stationary; man is ever in motion, his brain is a perfect laboratory from whence ideas are evolved, he has flooded the world with his thoughts, and he has invented machinery by which he traverses from continent to continent; he has filled the world with telegraph wires, and has made of one family all the inhabitants of the world. Only man can do this, only man that ever dreamed of immortality; and it was through mankind that the mystery was revealed.

Now if there had not been something back of him, some propelling force to crowd him onward, he would have remained as the animals are, with instinct sufficient to hunt for food when hungry, and then he would have stopped; but we find him even in his savage state looking upward, expecting something to come to him, and he does not look in vain. Knowledge has come to him, the force within him has been stirred by the melodies of the forest songsters, and his soul has responded within him and told him there is no death, but life eternal.

The contest to-day is not between christianity and infidelity, but it is a contest between the spirit and material world. On one side are the souls of men who have left the scenes of carnal strife, they know what it is to live surrounded by the conflicting theories of men, and they know too the value a knowledge of the soul's position and condition will be to the world, and to them is the world indebted for all the information they have respecting the future. Spiritualism, though very imperfectly understood and poorly represented at best, is to be the saving power of the world. Before it was known, man neither thought nor talked about a future life, that was left for the clergy. Men accepted what was handed out to them; if it was a rod they accepted it, if it was a stone they dare not refuse it. But to-day things are different, men do their own thinking, and draw their own conclusions; and this spirit of independence is spreading rapidly over the land. Does matter do all this, or is it the result of a higher power, an unseen force that can only be measured by the influence it exerts.

It was customary in former times and is the custom in some cases at the present time to give God the praise for all things, no matter how hard men labored; all their energies were counted as nought. But now men know that they are as necessary in their sphere of life as any other force or power is in its sphere. If it was intended that man should live to glorify

God, he must know something about God; blind obedience is not honor, there must be a soul union between the Infinite and the finite. It has been said that man cannot comprehend Deity, this may be true of the physical man, but the soul can comprehend, and will bring mankind up to the highest level humanity can attain to, if its promptings are only heeded. Spiritualism stands alone the true servant of the people, it has survived the dagger thrusts of the church members and infidels but it lives to-day and will live, for the power that is back of the movement is divine.

DOLPHUS SKINNER.

Written for the OLIVE BRANCH.

WATCHING AND WAITING.

Life's winter is coming, this world seemeth dark,
And the boatman is waiting for me to embark;
Across the bright river my dear ones I see,
Who long have been watching and waiting for me.

Their white robes so pure, are like crystals of snow;
Their hands they are waving, are calling me now;
Some are decked with bright flowers, some star-crowned I see,
Sweet songs they are singing, while waiting for me.

To the dear ones I'm leaving, my last words I say,
Let your love for each other increase every day;
May your words spoken gently, distill like dew,
For soon I'll be watching, and listening to you.

I will often be with you removing your care,
Will join the home circle, sit in my arm-chair;
Then be loving and kind; to each other be true,
For I shall be watching and waiting for you.

Remember, each loving act done by you here,
Like the ruby will shine in you man:ion you rear,
So when this old earth-life you change for the new,
You'll find I am watching and waiting for you.

If I am permitted to speak to you here,
I surely will come and your weary hearts cheer;
Your hope and your patience will try to renew,
And will ever be watching and waiting for you.

Remember; each act on the future will tell,
Will bring you a heaven or give you a hell,*
Let your life then be pure, your spoken words true,
For I shall be watching and listening to you.

To you, my companion, through life's weary years,
I give you my love for your labors and tears,
Ere long you will come to our home bright and new,
Where will end, all my watching and waiting for you.

To my children till then, this dear charge I must
leave,
Cheer her way morn and evening, her heart never
grieve,

Then your brows I will wreath with love's roses
anew,
And be found ever watching and waiting for you.

Remember your mother; her sunset draws near;
Speak words kind and gentle her pathway to cheer,
You will never regret, that to her you were true,
Soon, Father and Mother will both wait for you.

And another will join in our vigils of love,
She who left one spring time for summer above,
Then, Father and Mother and Susie so true,
You will find us all watching and waiting for you.

And four little ones,† are awaiting me there,
Whose eyes never opened on earth life so fair;
In a home where no shadow will darken the day,
Grandfather will meet them just over the way.

F. BOLLES.

*Not an orthodox hell.

†Still born.

Man is nothing without an object; that alone calls out the activity of his powers. In an object, he sees himself as in a mirror; his own revealed being. —*Feurbach.*

From Medtium and Daybreak.

WHAT CONSTITUTES THE INDIVIDUALITY OF THE HUMAN SOUL? AND WILL THAT INDIVIDUALITY EVER BECOME EXTINGUISHED OR ANNIHILATED?

We must, this evening, crave your kind indulgence and sympathy, as conditions are not very favorable for dealing with such a critical subject as is now presented for our consideration. However, if you will but keep passive, and pay strict attention to our remarks, we shall endeavour to show as satisfactory as possible what constitutes the Individuality of the Human Soul, and if it is reasonable to suppose that such individuality can become annihilated or destroyed.

As there has been a considerable amount of speculation among the human race, respecting the possibility of the individuality of the human being becoming lost after a certain period of existence has elapsed, it will, therefore, come within the province of our duty to examine the evidence for such a supposition, and offer judgment accordingly.

Now, you will observe, that every being on the material plane has certain characteristics peculiar to himself. Not only does this apply to man, but to the opposite sex also. This peculiarity is indelibly stamped upon the Human Soul, and it must ever remain associated with its possessor, for you cannot possibly separate the characteristics from the individual who manifests them. The idea held by the ancients, that ultimately the Soul would become absorbed into the Deity, of course, was the tantamount to saying that the individuality of man would eventually become completely lost. They had an idea that man was an individuality on earth, but they could not understand how he could retain this power after his material body had accomplished its purpose, hence they strove to make out that man at death was attracted to the Great Source of life and light from whom he proceeded.

How is it that you are continually passing away—you are constantly diminishing, and receiving fresh elements to your physical body, and yet you retain a distinct individuality? Your philosophers and scientific men inform you that what you possess as physical elements to-day, in a few years will become completely dissipated, and you will have attracted to your system certain atoms which constitute an entirely new physical body. Then how is it that your material characteristics still remain, and you are still recognizable as a physical being? Here the forces of nature rally round, and cooperate with your spiritual being, to enable you to establish your characteristics, and supply you with the requisite substance to maintain your existence and identity. There is a spiritual individuality which stamps every soul with the evidences of identity, and it will never cease to exist, because it is as immortal as the Soul itself.

There are also certain mental characteristics which are variously displayed. One individual exerts but a feeble influence among his fellows, because his individuality is not as marked and pronounced as another. He is known by his vacillating and fluctuating evidences of character, which are peculiar to him and him alone.

But, on the other hand, there is the positive-minded man, who stands out conspicuous from his fellows; solitary and alone. He stands there like a mighty oak, resisting the merciless blasts of the storm by which he is frequently assailed, and no power can remove him from his position, in consequence of his powerful will and marked individuality. Every human being who has an independent mind stamps himself with an individuality peculiar to himself alone. One man gives out his thoughts through the channel of the mind, and by this means he is emitting a portion of himself. By his peculiar mode of address and conversation you observe that his individuality is expressed, and you could know him by the nature of the thoughts emanating from his mind, though thousands of miles might divide your materiality. You read authors, whom you have never conversed with, but you are so acquainted with their mental characteristics that you can recognize their quality of thought among a thousand others. Every one of you here this evening manifests characteristics peculiar to himself. One is of a philosophical turn of mind, and whenever he enters into conversation, you can recognize him by the philosophical nature of the thought he unfolds. Another cannot possibly take deep interest in such abstruse problems. He is a surface thinker, and the more he endeavours to be abstruse, the more he seeks to solve the great problems of life, the more futile is his search. The success attendant upon the former is not at all distinctly marked by the researches of the latter. Such minds are distinguished by the surface matter they express, which determines their individuality. Then there is another mind that cannot express itself except in the beautiful language of the poet, and this is a distinguishing characteristic of his nature. It is those whose individuality is most pronounced that become the leaders of the human race, for every soul that is thoroughly developed, compels the common herd to follow him. Though they may fiercely assail him and subject him to innumerable petty annoyances, yet in the end they are compelled to recognize his authority and power.

However, when you ascend to the higher plane of life you will find that these characteristics are more powerfully displayed than in the material world. In the spiritual condition you will come across a community of minds all possessing different characteristics, and yet they live together in love and harmony. They resemble one another, and all come under the head of one class of individuals, and their condition is indicated by the similitude of a certain colour. When properly understood every spirit seeing that symbol will immediately comprehend the character of the individuality there displayed. The man possessed of marked characteristics becomes a leader of his fellows here on earth, and in the spiritual realm he assumes that position also. He is a centre of light, and around him gather all the spirits of the same nature as himself. They are in direct sympathy with him, because they partake of similar characteristics. They are like him in degree, though different in force and power, and of course gravitate to the sphere he occupies.

Here on the earth plane some individuals can live in harmony, while others cannot be com-

fortable in their presence, simply because there is no sympathy of individuality. These powerful spirits become centres of attraction in themselves, but as they ascend to the higher regions of immortal life, they separate, and do not dwell so much in communities or societies. When they reach a certain plane of progress the sympathetic bonds become severed, and each individual goes forth in quest of a more extended range of knowledge. Thus it may be said, and doubtless is said, that much of the spiritual philosophy runs counter to, and tends to show that man's individuality will not remain marked or distinct. The higher you advance in the spiritual condition, the more perfect in knowledge you become, and thus there is less likelihood of your individuality becoming lost or annihilated. Man stands forth robed in the powers and attributes of God; then, if he loses his individuality he loses his existence also. The ancient philosophers could follow man so far—they could watch his progress until they beheld him in the spiritual spheres, a blazing light, and, when they saw him occupying this elevated position, they considered that individuality had become absorbed into the bosom of the Infinite Creator.

But we positively aver that man's individuality cannot possibly be destroyed. One individual while here is given to mental studies of a peculiar character. He will follow out this inclination of his mind to its ultimate in the spiritual world. Thus every individual who desires to follow out a particular pursuit on earth, will not be denied the continuation of that pleasure in the other life. If the poet Milton, who was ever travelling in spiritual delights, retains the individuality peculiar to him, he will still be charming his spiritual compeers with the melody of his song, or he will have lost that individuality. All the great minds that have failed to accomplish their work while here, follow out the impulses of their being in the spiritual spheres. You, here to night, believe in the spiritual philosophy—you believe that intelligent beings can pass out from your midst and return again, and this stamps you as peculiar to your fellows. If you be found on the other side of existence, denying the possibility of this communion, you will have lost something you had here, and you cannot be the same individuals. To maintain your individuality, you must not only be firm believers, but active agents, in carrying on this great work in the spiritual realm, and unless this be so, you must of necessity lose your individuality.

This, to a certain extent, accounts for the many and varied views given from a spiritual source. This shows that man's individuality is eternal, because these spirits go to the spiritual state, and return to communicate their thoughts peculiarly characteristic of their nature. Did they not do so, you would not recognize them, and they would have lost their individuality. Thus you will find that your individuality in the spiritual state, will be the counterpart of your nature. He who has died for the truth in past ages, carries into the higher condition of existence that indomitable spirit of heroism, which characterized him while here, and even in that supernal clime, if it were possible, he would again sacrifice his life for the principles he holds

most dear. How will you recognize your friends, if you have nothing but that which pertains to the material to identify them with? This would be simply impossible, unless you were acquainted with their characteristics. The moment man loses his individuality, that moment he ceases to exist. You know them not so much by their external appearance, as you know them by the peculiar bent of their inclinations.

All the great minds of the past have left behind them marks and characteristics, which will enable you to recognize them, if you ever reach them in their advanced condition in the spirit spheres. Look at a Brahma, a Buddha, a Vishnu, a Zoroaster and a Lycurgus. These great reformers and benefactors of their race, are marked by their distinct characteristics. You, here this evening, though you consider yourselves weak and feeble, yet you will leave behind you an impress, by which future generations will recognize you. Your individuality will remain as long as your thoughts continue to exist, and your thoughts are as immortal as the Soul itself. Therefore, no power in the whole universe can deprive you of your individuality; for it will remain as long as the eternal ages shall revolve.

From the Utica Herald.

THE AMERICAN SABBATH.

Some of the excellent people who are indignant at the desecration of the Sabbath, are talking about a wholesale resort to the law, in order to secure the enforcement of the Sunday clauses of the penal code. We should be glad if, without giving offense, we could convince these good people that their program, if attempted, is not only doomed to damaging and ignominious failure, but involves an outlay of energy and money which if otherwise expended, would result in a most gratifying improvement in the manner of observing the Sabbath day in the large cities. We think that argument is not needed to convince these people that no enforcement of the law, practicable or impracticable, can compel church attendance. Even if it is possible, by law, to keep men out of grog shops on Sunday, it is not possible, by law, to coerce them into church edifices. It is a self-evident fact—a fact demonstrated by comparing the seating capacity of all the churches, in any municipality, with the total population of that municipality, that the great majority of the people do not attend on Sunday. It is an ugly fact, but a fact nevertheless; and what shall we do with this fact? Shall we attempt to mold our Sabbath in accordance with it or shall we try to make such a Sabbath as we want in defiance of it?

We can try, but the trial is doomed to failure every time. The puritan Sabbath has become an impossibility in the United States. It is the short-sighted refusal to recognize this fact, which has made the American Sabbath, on the whole, a far more hideous thing than the "continental" Sabbath, so-called, against which the anathemas of the pulpit are launched with a regularity as unthinking as it is unfeeling. There is not a city in Europe in which the Sabbath day is so wantonly desecrated by vice, by crime, by drunkenness, as is the case every Sunday in every year in New York city.

The "continental Sabbath," as typified in its best form, is a thousand times preferable to the American Sabbath in its most common form. The worst of it is that the very men and women who most violently deplore this state of things are the men and women chiefly responsible for it. That responsibility is one they can not shirk; they pretend not to realize it, but the argument by which they support this pretension, if it deceives themselves, certainly deceives nobody else. It is a responsibility they incur, because of their refusal to take a nineteenth century view of Sunday. They allow no middle ground between devotion and debauchery.

"Rest is the primary and fundamental idea of the Sabbath." So say all the commentators down to Leonard Bacon. It is only as a day of rest that the law does or can take cognizance of the first day of the week. From the idea of rest, the idea of recreation is inseparable. Idleness is not rest, and it is vicious. It is because Christian people refuse to accept the logic of these fundamentals that the Sabbath day has half escaped from their hands. They can not regain their control of it through the agency of blue laws. That being so, they must do something else, or intemperance will continue to make Sunday her saturnalia. They must supply the sources of an innocent recreation. We are aware that this suggestion, whenever made, is greeted with a pious upholding of hands in horror, as involving the American imitation of the "continental Sunday." A few years ago, when it was proposed to open the Philadelphia centennial exhibition on Sundays, there was a storm of indignation that spread over the continent, and the board of control was literally shamed out of it. The same indignation greets the proposition to open the public libraries, the museums, the gymnasiums, the art galleries, on Sunday. All these sources of innocent and profitable recreation remain closed and barred throughout the twenty-four hours in which millions of people, who have no time to visit them on week days, are turned upon the community, and bid to go to church, or to loaf with their hands in their pockets. This is the sort of thing that literally drives patrons to the grog shops; and so long as they have Sunday patrons, the grog shops will find a way to keep their back doors open. Innocent and improving recreation being tabooed, the vicious and depraving recreation is left to rule the day.

The churches of the United States do absolutely nothing to counteract the unfortunate consequences of their teachings. They open their edifices for a small fraction of the day, and consider their duty done. The majority of the people they most desire to reach do not go near the churches. Finding that to be the case, there are prayers and lamentations over the unfortunate decadence of religion, but no practical steps to provide any sort of Sunday entertainment that can compete successfully with the grog shops. Social gatherings, secular music, reading, lectures—everything outside of theology that can amuse, interest, instruct and improve, on the only day of the week when the people concerned are in the frame of mind and body to profit—everything is under the ban.

The people, as there is no difficulty in seeing, have become a law unto themselves in this matter. There is not a pleasant Sunday during the summer in which thousands and tens of thousands of men, women and children do not empty themselves out of the hot streets and tenements of New York upon Coney island or adjacent sands. Why do they go, particularly when every railroad and steamboat that carries them runs in defiance of the law? They go because there is no other day upon which they can go, and because the breath of glorious fresh air, and the smell of the clean salt water, bring more rest to their wearied bodies and spirits than the monotonous confinement of the city can afford. They go because they know that the going will do them more good than anything else it is possible for them to do. What have the Christian churches done about it? Nothing, save to frown, deprecate and expostulate. They have erected no sign on Coney island. They permit thousands to go there every Sabbath, and hear only the babble of the mountebank and find only the allurements of the rum seller. These thousands go not because of these things, but in spite of them. They go for the greatest blessing God has vouchsafed to man. Yet they go with the ban of Christianity upon their going!

It is so in every city of the United States, and increasingly so. The politicians who provide the parks do more to make the Sabbath a day of blessed rest for the poor than all the churches. It is a hard indictment to bring, but it is true, and it seems likely to be made increasingly true by these absurd efforts of organized Christianity to make Sunday respectable by the instrumentality of the penal code.

MARRIED—DIED.

In the columns, side by side,
Stand the captions—Married, died.
What fine irony is this
That shades with death our nuptial bliss,
That blends beneath our earnest gaze
The story of two wondrous days?
The kiss of death, of blushing pride,
Sarcastic blend in—Married, Died.

Throbbing breast of heart that bleeds,
Tearful, bright or dull eye reads
Lines whose message is not clear
Blurred and broken through a tear;
Lily fingers, hand of age,
Trace the lines along the page;
Death and Cupid side by side
Sport with man in—Married, Died.

Here a requiem, there a song,
Blend and roll their notes along;
Village bells that ring or toll
Greet a glad or passing soul;
To the chancel call the crowd,
Clad in satin gown or shroud,
To the church we twice may ride;
Heed the headings—Married, Died.

Hoist the anchor, sail away,
Summer winds or sunlit bay
Lure thee o'er the outer bar,
Where the white-capped breakers are;
Staunch thy painted shallop be,
Strong to ride life's restless sea;
God shall rule the surging tide
That laps the shores of Married, Died.

Orange blossoms, ripened wheat,
Sprigs of rue or lily sweet,
Curls of gold, or lock of snow,
Wedding robes, or garbs of woe,
Hands in loving hands to rest,
Or folded lie on pulseless breast;
Who shall bloom and fruit divide,
So near the stories—Married, Died.

—Atlanta Constitution.

THE EMPLOYER AND EMPLOYED;

OR,

NOTES OF LIFE IN A COTTON MILL.

BY WARREN BOYNTON.

CHAPTER 2.

With this resolve, she cast about herself to ascertain what could be done for the support of herself and her children. Her boy, Shepard, was now about ten years of age, and with what little aid her girls might render she hoped by diligence and economy to be able to gain a livelihood. About this time a cotton mill was erected in the village of B. a few miles distant from her present home, and her friends advised her to move there, and "try their luck," (as they called it,) as operatives in the factory. This seemed a favorable opening for the heart-stricken widow and her fatherless children. The neighbors, many of them; were also induced to follow suit, so that quite a number of families left their rural habitations and country life, to try their chances at money getting in the village. She hired a small tenement of the proprietor of the mill, and moved there, though not with very sanguine hopes and expectations; she thought to put her boy in the mill and send her two little girls to school, and she would instruct her boy Shepard, evenings; and with a few boarders, hoped to eke out a living. But she was destined to disappointment, for the overseer maltreated her dear little boy, and when she made inquiries into the cause of the ill-treatment, she was roughly answered by the overseer, and threatened that her boy should be dismissed unless she "minded her own business."

The boy was a kind, willing little fellow, but the overseer was a cold, morose and hard-hearted man, who cared more to please himself than any one else; whose god was policy. She saw at once there was no use to make complaint to him, so she appealed to the proprietor, who seemed to condole with her, but finally said "it could not be helped, it was a matter of business, that many of the boys were very unruly, and chafed under restraint, and he supposed it required some severity and they could show no respect of persons; that in fact the most he had to do with the matter was to have a certain amount of manufactured articles produced in a given time, for a given outlay; and she must not expect him to interfere with the overseers, as long as they were fulfilling their contract, and making the investment a paying one." She then appealed to the parson of the church, of which she, the proprietor and overseer were members, requesting him to intercede in her behalf, pleading the cause of the widow and the fatherless. Stating explicitly how much she was in need of the child's earnings although very small, and how it pained her heart that her darling fatherless boy should be so treated, and his mind soured in his tender years, by ill usage and rough and often profane and obscene language, and that, too, by a professor of religion. The minister heard her through in silence, affecting much sympathy for her; he told her finally that we must submit to the ordinances of men, for the Lord's sake; that it would not do for him to meddle with such things; that his, was a holy calling;

that "he was set for the defence of the gospel;" that "a minister must not come down from their high and consecrated position to interfere or mingle with a cold, calculating, sinful and money making world; that the proprietor, Mr Bond, had a perfect right to regulate and preserve order in his own mill; and although he would be glad to remedy the evil of which she complained, yet Brother Bond was the most influential man in the church, and helped to make up his salary from his well filled coffers." "And it will not do, Sister Ackerton," said he, (smiling hypocritically) "to do anything to displease him, for the cause of Christ, needs his aid, and the overseer, Brother Lynch, is one of our official brethren; we should very much deprecate doing anything that would displease him." "But," said the imploring widow, "my dear boy will be ruined, or we must suffer for the necessities of life, which we are hardly able to obtain now; and if he should leave the mill, we should soon be in arrears." "Oh Sister Ackerton," said he, "you must submit, pray, sister, pray in faith, and God will ease your burden." In the last suggestion he had told her an honest and sacred truth, dishonestly, merely from the force of ministerial habit, but had never made a personal application of it to himself, and she, though not professing to be a discerner of spirits, saw through his filmy cloak of hypocrisy, and said: "You profess to be a man of God, to be a follower of him who went about doing good; who broke the yoke of many a spiritually enslaved person; who offered words of comfort to the oppressed, and a word from you, in your 'high and holy calling,' (as you say) would have much more weight than any argument I might advance. Will you not plead the cause of the widow?"

"No," said he, "I cannot and it should not be expected of me; a minister of Christ should be at peace with his congregation, and especially with his official brethren; for how can I reach their hearts with the gospel of our salvation, unless there is unity between us." "Why," said she, "do you not say, how can I be honest and speak the plain truth to my church and congregation, and yet secure my annual stipend." "You are very impudent," said he, "and will please retire," and with that he put on his hat and cloak and passed out into the street.

CHAPTER III.

With a heavy heart, the widow left the inhospitable roof of her pastor without hardly realizing whither she was going, until she found herself in a street with which she was not acquainted. She saw a cottage some twenty rods off from the highway, to which she bent her steps, not knowing why or for what. She was going there but with a heart and soul crying for relief from some quarter. Something seemed to urge her forward, and she obeyed the promptings. She rang the bell and was received, into a tastefully furnished parlor, by a servant, and was requested to be seated; without knowing why, she asked to see the gentleman of the house, he soon presented himself, inquiring of her, in a tone and manner indicating real sympathy, what she desired. She immediately felt that she had found a friend; she told him all her tale of sorrow, how she had been repulsed by those she had reason to suppose would redress her wrongs,

how cold and cheerless the world seemed to her, how anxious that her darling boy should not be neglected or ill treated, how hard she had tried to instruct his young mind in the way of truth, and how well he had responded to her instructions; how dutiful he was, and what high promise he gave already of being a solace and comfort to her future; how it had pained her heart that he should be obliged to work where scarcely anything but bitter curses were constantly resounding in his ears; how she feared such scenes of immorality as he was obliged to witness, would be his bane. All these things she said and more than she chose to tell, gave her much disquietude and she knew not what to do. The stranger heard her tale of sorrow, and during the rehearsal, big tears were seen to flow down his cheeks, and his chest heaved with great emotion as though a chord of sympathy had been touched that vibrated to the tender pleadings of love. Said he, "Madame, I have no children and am rich in this world's possessions; send your boy to me and he shall do light chores for my wife, and you shall weekly receive the same amount that you are now getting for his services in the mill. I will also send him to a select school near at hand, and you may call every week or oftener and see him, and receive his wages; and he shall not be obliged to remain any longer than you desire." "O God be praised," said she, "and you too, my kind benefactor." Said he, "I know your tale of woe is true, although I never saw you before; for as you came in, I was awakened from a dream, wherein I was told all of your troubles; and I recognized you as the person spoken of in my dream, as soon as I entered this room. It seems ~~some kind providence (we call it) has sent you thither, and also informed me of your necessities.~~ The ancient writings inform us that angels are ministering spirits, and I have no doubt but that those kind beings watch over us in our earthly pilgrimage, and often minister to our wants. This is not the first or only instance of a singular, mysterious providential deliverance, wrought out through me as their agent and dispenser. There are many blessed and glorious existences, who, I believe, ever hover around the pathway of man." Said she: "do you really believe that angelic beings ever meddle with the affairs of mankind?" "I have no doubt but they do," said he, "and that they also once had a rudimental existence in some of our fathers' worlds. If people would read their bibles, unprejudiced, there would never be another doubt upon the subject, as far as Jewish testimony is concerned; but they by no means are the only witnesses, for the writings and traditions of all other nations and tribes corroborate the same; and some of those nations were more enlightened and had a superior literature to the Jews, and are worthy of the highest consideration; and we cannot ignore all their combined testimony although we must admit that in the light of the present developments of science and philosophy, what was once strange and unaccountable, except upon their hypothesis, is now plain and easy of solution. But for all the revelations of our enlightened times, there is yet a strong belief and to some a demonstrated assurance that there is a deep under-layer of truth in these opinions."

"What you say sounds very strange to me," although we hear it preached of, by our minister, and read it in our bibles. I supposed no one had any real faith in such things as cooing at the present time, but that it was something of the past ages, that must have been very comforting and instructive; but that the sun of inspiration had long ago set, and nothing more was left but the coloring of his rays upon the western clouds." "I have abundant evidence," said he, "to my mind, that the same or similar intelligences are speaking to the world as much, and even more, than they ever did before; for there is a greater enlightenment of the nations, and the masses composing them, and where in former time it was confined to the few, now it is almost universal." "There is something very strange about this matter," said she, "for I know not why I came here, or I did not know, but it does appear to me that I can see a 'hidden hand' that guided me hither." After some further conversation, she arose to depart, and as she stepped upon the threshold of the outer door, the gentleman put two ten dollar bills into her hand, saying: "Clothe the boy in such garments as you think suitable and proper, and to-morrow at ten o'clock bring him with you to my house, and I will commence to fulfill my promises to you concerning him." With a heart too full for utterance, she departed, blinded by her own tears, and returned to her home with a heart made light and warm by coming in contact with a man of feeling. After preparing the supper for her household, she wended her way to the office of the Superintendent of the factory and informed him that she should be obliged to take her son from the mill, stating that a gentleman had made her a fair proposal in regard to him, and she thought it best for all concerned, under the circumstances, to comply. "Very well," said he, "when he works out his notice." "But," said said, "I wish to have him leave now, and the cause is, the ill treatment he receives at the hands of the overseer and bosses, and I should be glad to have his wages, which though but little I am greatly in need of." "We shall not pay you a cent," said the overseer, as anger flushed his face, "You have no right to take him until his place is filled by another." "Have I not as much right," said she, "to withdraw him from your service without notice as you have to discharge him without notice?" "None of your reasoning, we want none of your speeches to-night, take your boy and do what you like with him, for he is only a nuisance at best. John, call Shep Ackerton, that little cotton-head that works for Joe Lane, on the picker." "Pay me," said the woman. "No, not a red," said he. "It is only two dollars," said she. "I care not how much or how little it is, it is forfeited by leaving without notice. We take this course," said he, "to remunerate us for the trouble we may be subject to in filling the places again of such impudent brats. They ain't half of them worth the salt they eat." The widow took her boy and turned away, and left the hard hearted man, with a cloud around her heart, but soon after passing from his atmosphere, she felt comforted again by the thought that a bright ray of sunshine of love had fallen upon her pathway that day. Although clouds had gathered dark and dense, she felt that she

saw a silver lining to them and the full orb must be shining warm and cheerful behind them. Hope animated by the thought that possibly her dear and oft lamented companion of former days might be rendering her aid, and knew all her trial, was a great source of satisfaction, much more indeed than suffering that he had passed "beyond the bounds of time and space" engaged in "singing himself away to everlasting bliss," without a thought of the dear and dependent ones he had left to struggle with the cares and anxiety of mortal existence. The following morning after her domestic affairs were attended too, she took her little ragged boy and putting on him clean under garments, went with him to a clothing house. She picked out a very nice and becoming suit of clothes, which was priced at ten dollars, and a nobby little hat at one dollar, with which she clad the boy; she then repaired to a shoe store and purchased him a pair of shoes with large bright buckles on the top, which the boy was sure must be silver, because they shone and flashed so brightly in the sun. With his splendid outfit, she proceeded to the house of her benefactor; the little boy wondering where his ma got so much money, and what these remarkable proceedings could all mean, and on their way made many inquiries, which she gratified saying "be a good boy Shepard, and you will be taken good care of." She arrived at the gentleman's door just as the town clock was pealing forth the hour of ten, and was met there by her strange friend, who cordially invited them in; saying, "you are very prompt as to time, which I consider very commendable." Then taking the little boy by the hand and leading forward to the light he said: "You have clad this boy very nice indeed, did you have money enough, Mrs. Ackerton?" "O yes," she said, "and more than enough." "You are a very nice little boy," said he, "do you like oranges?" Without waiting for a reply he gave him a very large golden one from a silver fruit basket that was on the table. "Here, Mrs. Ackerton, are three more, one for yourself and one for each of your little girls," she thanked the gentleman, and after some conversation she arose to leave, and handed Mr. Volney (for that was the gentleman's name) the remainder of the money that was left over the purchases of the morning, but he refused to accept it; saying, "your frugality in your purchases entitles you to the balance, for if I had undertaken to clothe him probably twenty dollars would not have sufficed, and he probably would not have had any better suit either. You have other children, take it and I will also add another ten, and clothe them also." Said she, "how do you know I have other children? I have not told you, and you said yesterday that you had never heard of me before, only in a dream." Said he, "I have dreamed again, and I know you have two little girls, although no person in this form of life has told me so, and I want you to let those little girls come with you, when you come again and make me a visit." "There is something very remarkable about your dreams," said she, "which I believe must be from God." While she spoke a lady entered. "This," said Mr. Volney, "is my wife. Mrs. Ackerton, Mrs. Volney." The lady recognized Mrs. Ackerton with a kiss of sympathy. "But,"

said the lady, "what nice little boy is this?" "That is my little boy," said Mrs. Ackerton. "May he be mine?" said the lady. "He may until I want him," said Mrs. Ackerton. "I shall love such a nice little boy, I know. Can you read, what is your name?" "Shepard," said he, "and I can read some." "That is a good name; Shepard Ackerton will you be my boy?" "I dont know," said he, "I love my ma, and if you are as good as ma then I will love you." "That is right," said Mrs. Volney, "if a boy or a child always loves and respects their parents it is morally certain that they will never become very bad, and I will try to have you love me and we will see who will be the most kind to you." By this time the widow found by looking at the clock that it was necessary that she should return to her home; so thanking them warmly for the acts of benevolence and kind words, she left the house and soon reached her own home, but in her absence another storm had arisen, for the proprietor of the mill had sent a man who left a notice on her table that she must vacate the premises forthwith.

TO BE CONTINUED.

LOVE NEVER DIES.

BY S. W. PEARCE.

Tell me not that love will die,
Though the years pass fleeting;
Lasting as the earth or sky
Is the true heart's beating.
Storms and shadows may beset,
Or by cares surrounded;
Parted wide by space, and yet
Full of faith unbounded.

Love is true, e'en though by Fate
Severed be the loving.
Patiently the heart will wait
Till the cloud removing.
Time again shall, face to face,
Bring true hearts united,
And once more fond arms embrace,
Souls in true love plighted.

Love ne'er dies—'tis as the sun,
That for boundless ages
Ceaselessly its course has run
Through earth's changing stages.
Firm, unchangeable, and true,
Lives Love on forever;
And when Time itself be through,
Love shall waver never.

The Beaver family, up among the mountains, were a hard set. One day the youngest of the boys was bitten by a rattlesnake, and the old folks were so scared that they sent at once for the minister, who knelt down and prayed: "O, Lord, we thank Thee for rattlesnakes! We thank Thee that a rattlesnake bit Jim. We pray Thee to send one to bite John; send another to bite Bill, and O, Lord, send the biggest of Thy rattlesnakes to bite the old man, for nothing but a rattlesnake will bring the Beaver family to repentance. Amen."

Still another clergyman of Agnostic tendencies has been installed as a Congregational pastor. He is the Rev. William Hayne Leavel, of Brighton, Mass. He believes in the authority and infallibility of the scriptures "for all purposes for which they are intended by God," but he declines to commit himself to any theory as to the "mode of operation by which the Holy Spirit had secured the absolute correctness of the work of the writer as to all moral and spiritual truth as related to the ends of revelation." But it is his view of the doctrine of atonement that almost, but not quite, brought him under the condemnation of the ministers who installed him. He says that the atoning work of Christ is a mystery, and he has no settled belief regarding it, further than that "to every man will be given an opportunity to become reconciled to God through Jesus Christ, and to be renewed by the power of the Holy Spirit. What the opportunity shall be, when, where, and how it shall be given, God is to decide."

Ghost stories, which have suffered an eclipse for some time, appear to be undergoing a revival. Here is one that is entitled to credence if any are. It is usually only servants or ignorant persons who see ghosts, or visions of the Virgin Mary, but in this case the apparition, according to a correspondent of the *New York Sun*, was seen by two persons simultaneously, both of them possessed of more than common vigor of mind. President Tyler had a sister who was reckoned one of the most gifted women of her day. She was the namesake of Patrick Henry, and the pet of Jefferson. She lived with her father, Gov Tyler, at Greenway, in Charles City county, Va. One night, while sleeping in the bed with a cousin, a young woman of her own age, she awoke and saw her mother, who had been dead for some months, sitting in the window seat. It was a bright night in summer, and under the window was the bed of a younger sister who was an infant at the time of her mother's death. The apparition leaned over the child and gazed intently on it. Miss Tyler remembered to have heard that an apparition would remain as long as the eyes were fixed on it. She looked steadily at it without least alarm. Now comes the strangest part of the story. The girl lying by her side said quietly, "Maria, there is your mother." Then the form melted away. Some years afterward, after Gov. Tyler's death, his daughter was at Greenway again. She was then married, and was visiting the first wife of her brother, President Tyler. He was absent in Washington, being in the senate. One night one of Mrs. Tyler's children became ill, and her sister-in-law went to the nursery to help take care of it. She suggested that she should get a remedy from her own room, and, taking a candle in her hand, started for it. On her return, as she passed the staircase, she saw her father standing before her. The same idea flashed into her mind that she could hold the apparition by her fixed gaze. She observed it carefully, and recognized a certain suit of brown cloth which she had sometimes seen the governor wear, and she was self-possessed enough to look for a mole on his forehead which was a birthmark. Mrs. Tyler after waiting some minutes called to her to hasten, whereupon the figure vanished.—*Truth Seeker.*

Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—*Dean Stanley.*

—It is said that when a Hindoo priest baptizes a little babe he uses the following words: "Little babe, thou enterest the world weeping, while all around thee smile; contrive to live that you may depart in smiles, while all around you weep." Let's see, these Hindoo people are the ones that we send tracts to are they not? Why wouldn't it be a good idea to have them send us some of their religion in exchange for the tracts?—*Essex Statesman.*

Another crazy man, this time in Pittsburg, has tried to kill a preacher. Strange how often the vengeance of maniacs takes that direction. All of them, too, had good bringing up, and as boys were taken to church to listen to long sermons twice every Sunday. Queer how things turn up.

Those emotional saints, Messrs. Moody and Sankey, so intent upon saving souls, like the boy preacher, Harrison, are very careful to provide good linings for their own pockets. The *European Mail* says that when they came to England, last fall, though they did not wish a word to be said about the matter in public, they insisted privately upon being handsomely paid, the remuneration being at the rate of about £700 per month.

It is related of a Maryland deacon whose peaches are first in the New York market hat, having company at his farm house one evening recently, a terrific thunder storm came on and shook things up worse than an explosion in a crockery store. Every body was thoroughly frightened, and directly after a blinding flash, one of the visitors anxiously asked, "Friends, don't you think we had better kneel and ask for protection?" "No Brother Jones, no," protested the deacon; "I have just had a lightning rod put on the house at an expense of \$36, and I propose we hold off and give her a fair show to do business."

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

MUNN & Co. PATENTS
ESTABLISHED 1846
NEW YORK

We continue to act as solicitors for patents, caveats, trade-marks, copyrights, etc. for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries. Thirty-six years' practice. No charge for examination of models or drawings. Advice by mail free. Patents obtained through us are noticed in the *SCIENTIFIC AMERICAN*, which has the largest circulation, and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands. This large and splendidly illustrated newspaper is published WEEKLY at \$3.20 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. Single copies by mail, 10 cents. Sold by all news-dealers. Address, Munn & Co., publishers of *Scientific American*, 261 Broadway, New York. Handbook about patents mailed free.

MEDELSSOHN PIANO Co's.



PIANOS

\$850 Square Grand Piano for only \$245.

PIANO STYLE 31 Magnificent rosewood case, elegantly finished, 3 strings, 7 1/2 Octaves, full patent cantante agraffes, our new patent overstrung scale, beautiful carved legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action, Grand Hammers, in fact, every improvement which can in any way tend to the perfection of the instrument, has been added.

Our price for this instrument, boxed and delivered on board cars at New York, with full Piano Cover, tool and Book, only \$245 Reduced from our late wholesale factory price, \$95, for 60 days only, to have this beautiful Piano introduced. This is now, by far, the greatest bargain ever offered the musical public. Unprecedented success! Tremendous demand for this style! Order at once.

This Piano will be sent on 15 days test trial. Please send reference if you do not send money with order. Cash sent with order will be refunded and freight charges paid by us both ways if Piano is not just as represented. Several other special bargains: Pianos, \$160 up. Over 15,000 in use, and not one dissatisfied purchaser. Handsome Illustrated Catalogue, mailed free, giving the highest testimonials ever awarded any manufacturer. Every Piano fully warranted for 5 years.

SHEET MUSIC 1/4 price. Catalogue of 3,000 choice pieces sent for 8c stamp.

MEDELSSOHN PIANO Co., Box 8205 N. Y.

BRUNSWICK
Electro-Magnetic and Medical
SANITARIUM.

The most complete institution of the kind in the United States, for the Treatment and Cure of all

CHRONIC AND NERVOUS DISEASES

Open for the reception of Guests and Patients

JULY 15, 1882.

Send for Circular and References. Address
Dr. HOFFMAM & PALMER,
WATERVILLE, Oneida County, N. Y.

EARS FOR THE MILLION!

Foo Choo's Balsam of Shark's Oil

Positively Restores the Hearing, and is the only Absolute Cure for Deafness Known.

This Oil is abstracted from peculiar species of small White Shark, caught in the Yellow Sea, known as *CARCHARODON RONDELETH*. Every Chinese fisherman knows it. Its virtues as a re-torative of hearing were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Empire. Its use became so universal that for over 300 years no Deafness has existed among the Chinese people. Sent charges prepaid, to any address at \$1.00 per bottle.

Hear What the Deaf Say!

It has performed a miracle in my case. I have no noisier noises in my head and hear much better. I have been greatly benefited. My deafness helped a great deal—think another bottle will cure me.

"Its virtues are UNQUESTIONABLE and its CURATIVE CHARACTER ABSOLUTE, AS THE WRITER CAN PERSONALLY TESTIFY, BOTH FROM EXPERIENCE AND OBSERVATION. Write at once to HAYLOCK & JENNEY, 7 Dey Street, New York, enclosing \$1.00, and you will receive by return a remedy that will enable you to hear like anybody else, and whose curative effects will be permanent. You will never regret doing so."—EDITOR OF *MERCANTILE REVIEW*.

To avoid loss in the Mails, please send money by REGISTERED LETTER.

Only Imported by **HAYLOCK & JENNEY,**
(Late HAYLOCK & Co.)
7 Dey St., New York.

SOLE AGENTS FOR AMERICA.

Daughters, Wives, Mothers!



DR. J. B. MARCHISI,
UTICA, N. Y.,

Discoverer of **DR. MARCHISI'S UTERINE CATHOLICON,**
A POSITIVE CURE FOR FEMALE COMPLAINTS.

This remedy will act in harmony with the Female system at all times, and also immediately upon the abdominal and uterine muscles, and restore them to a healthy and strong condition.

Dr. Marchisi's Uterine Catholicon will cure falling of the womb, Leucorrhoea, Chronic Inflammation and Ulceration of the Womb, Incidental Hemorrhage or Flooding, Painful, Suppressed and Irregular Menstruation, Kidney Complaint, and is especially adapted to the Change of Life. Send for pamphlet free. All letters of inquiry freely answered. Address as above.

FOR SALE BY ALL DRUGGISTS.
Price \$1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.

THOS. H. FLOYD,
Book, Job & Newspaper
PRINTER,
Corner Broad & John Sts.
Opposite Government Building,
UTICA, N. Y.